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KOREAN AFFAIRS REPORT

KULLOJA

No 9, SEPTEMBER 1986

[Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal KULLOJA in the Central Committee of the Korean Workers Party published in Pyongyang.]

CONTENTS

EDITORIAL DEPARTMENT

Let Bring Party Members and Workers to an Even Deeper Understanding of the Superiority of the Socialist System.....	1
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PARTY BUILDING

The Organizational and Ideological Consolidation of Party Ranks Is the Basic Content of Party Building Hyo'n Ch'o'l-kyu.....	9
Attainment of the Unity and Solidarity of the Party and the Masses Is a Key Principle of Party Building U Tal-ho.....	18
The Leadership Art of Our Party Is the Leadership Art of Chuche Which Is Based on the Chuche Idea and Embodies a Revolutionary Mass Line Yi Ton-wo'n.....	26
Collective Leadership Is the Basic Principle of Party Committee Activity Kim Chong-uk.....	34

A Correct Organizational Viewpoint Is a Precondition for Strengthening Party Life Ch'oe Ch'an-to'k.....	42
---	----

POLITICAL THOUGHT

Let Us Conduct Effective Indoctrination in the Chuche Idea in Connection With Concrete Political Activities Yi Pong-ho.....	49
The Essential Content of the Chuche View of Life Kang Min-ku.....	57
Enhancing Party Spirit and People-Mindedness Is a Fundamental Requirement in the Service Revolution Han Hak-ch'o.....	67

ECONOMIC CONSTRUCTION

The Nampo Floodgate, Built as Part of the Grand Nature-Remaking Plan of Our Party, Is a Monumental Creation of Our Era Song O'k-man.....	75
Technological Revolution Is an Important Guarantee for Accelerating Light Industrial Development Kim Suk-cho'ng.....	84

CULTURAL CONSTRUCTION

Works of Art and Literature on the Fatherland are Powerful Means for Indoctrination in Patriotism Yi T'ae-su.....	92
---	----

EXPERIENCES

Some Experiences Gained in Implementing the Party's Livestock Industry Policy Yu Chae-myong.....	98
Party Organizational and Political Work to Increase the Workers' Zeal to Produce Kim Chong-sun.....	105

FATHERLAND REUNIFICATION

Turning the Korean Peninsula into a Nuclear-Free Peace Zone Is an Urgent Task for Peace in Korea and the World Kim Su-ch'o'n.....	113
---	-----

INTERNATIONAL ISSUES

The Nonaligned Movement: Advancing Vigorously Under the Banner of Anti-Imperialist Independence	
Han Si-hae.....	121

TRAVELOGUE

Bulgaria: Prospering with Each Passing Day	
Hy'o'n Myo'ng-chun.....	129

LET US BRING PARTY MEMBERS AND WORKERS TO AN EVEN DEEPER UNDERSTANDING OF THE
SUPERIORITY OF THE SOCIALIST SYSTEM

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 3-7

[Text] The Democratic People's Republic of Korea is the fatherland of chuche socialism. Our fatherland is firmly based on the most advanced and superior socialist system, with the result that its influence is felt throughout the world. The wealth and prosperity of our nation and our people hinge on the continuous and stable development of the socialist system that has been planted in this land.

The socialist system forms the socio-politico foundation of the fatherland of socialism. Love for the socialist system is closely linked with true patriotism. Only the person who has unending love for the socialist system and who struggles to enhance its superiority can love the socialist fatherland and receive the respect of the multitudes.

Based on a full appreciation of the superiority of our nation's socialist system, all party members and workers should struggle to the utmost to protect and continuously develop this system.

* * *

The socialist system of our nation is the most advanced and superior social system in the world.

Since the dawn of human history there has been a continuous progression of social systems, but there has never been a social system as advanced and superior as the socialist system. It was through the establishment of an advanced socialist system in the bloody struggle of the working masses, led by the working class, that mankind's image of the ideal society, where everyone could live independently, was fully realized. It has only been under a socialist system that the working masses have been able to become masters of their own destiny, and to enjoy an independent and creative life.

The great leader Comrade Kim Il-song taught as follows:

"The socialist system of our nation is the most superior social system in which the working masses are the masters of everything and everything serves the working masses. ("Collected Works of Kim Il-song," Vol 8, p 337)

A social system is formed when man, who is the prime factor in social relationships, gains autonomy. It is not possible to have a social system without the fundamental element that forms society--man. Accordingly, when one views the character and properties of a social system to be centered on man and the working masses, one can come to a correct understanding of the underlying characteristics of a social system in terms of the order that defines the position and role of man.

As revealed by the great leader Comrade Kim Il-song, the socialist system of our nation is the most advanced social system in which the working masses are the masters of everything, and in which everything in society serves them. Put another way, our nation's socialist system is one that establishes the working masses as the masters and firmly guarantees the realization of their independence. It is precisely here that can be found the essence of our nation's socialist system and the underlying characteristics that separate it from other social systems.

The preeminence of a social system is determined by the manner in which it defines the position and role of the working masses.

The socialist system of our nation surpasses everything else by absolutely guaranteeing the right of independence of the working masses in all aspects of social existence.

The position of the working masses as masters is a function of the manner in which their right to freedom is guaranteed. The socialist system does in fact guarantee the working masses the right to true political freedom.

The right of the working masses to freedom in their political life is truly guaranteed only when they have national sovereignty and become masters of the means of production. Our people, who have a dignified and authoritative republican political regime and a powerful, self-sufficient people's economy, participate freely in socio-political activities, fully exercising their political rights as responsible masters of society and endlessly glorifying their precious political existence.

Our nation's socialist system completely guarantees all rights, including the right to sustenance, clothing, work, education and medical care, thereby providing the people with an abundant and civilized existence without discrimination. Our socialist fatherland is a "land of education" in which all the people study and the sprouting new generations receive a free universal 11-year education, a "land of health and longevity" in which everyone receives health care through a responsible physician, with dental care, convalescence and recuperation provided free of charge, a nation overflowing with happiness and hope, where there are no taxes and no unemployment, and there is not a single beggar.

The fact that there is continued rapid development in all areas, including the economy, culture and technology, is an important mark of the excellence of our nation's socialist system.

Under the socialist system all members of society grow up as true communists, and the workers, possessed of a deep consciousness that they are the masters of state and society, display extraordinary revolutionary zeal and creative positivism in their works of revolutionary struggle and construction. It is here that is found the source of the power of our socialist system as it advances at a steady, high rate of speed, smashing through all obstacles and roadblocks.

In our nation today, under the wise leadership of our party, the economic organizational capability of the state is being strengthened and the ideological awareness of the workers is increasing, and as a result the economy continues to develop at a high rate of speed, and our art and literature, with their popular and revolutionary orientation, are bursting into bloom and receive the undying love of the people.

The rock-hard political and ideological unity of the popular masses, centered on party and leader, is a fundamental mark of excellence of our nation's socialist system.

In a socialist system where the working masses are masters of society and all social relationships serve the working masses, a foundation has been laid whereby the working masses can be unified and brought together as one on the basis of a common sense of social order and complementary relationships.

In our nation, the whole society is fused together like a steel bastion, centered on party and leader and with a unitary foundation in the revolutionary thought and immortal chuche thought of the great leader Comrade Kim Il-song, and all workers are joined firmly together on a common grounding of loyalty to party and leader and sense of sacred revolutionary responsibility, with the result that a most noble and vital politico-ideological unity has been achieved. Because of this unity and solidarity, the socialist system of our nation constitutes a most pure and noble unity of ideological will, in which all the people are infused with the same thought and move as one, from which springs the source of the unending prosperity and well-being of our people and fatherland.

Fully conscious of the national dignity and revolutionary pride that comes from living and struggling under the outstanding socialist system provided by party and leader, our people consider it their ultimate glory and happiness to fight fiercely for the further development of this system.

Having entered a new stage of development, our revolution today requires a further heightening of the revolutionary resolve of our people as they seek to fully develop the authority and vitality of the socialist system.

Deepening the awareness within party members and workers of the outstanding aspects of the socialist system is an inevitable requirement of our revolution in the further glorification of this system.

In a socialist system, intensification of revolution and stable development of the social system are organically interrelated. When the work of remaking nature and mankind are pushed forward on the basis of steadfast development of the socialist system, the independence of the masses becomes fully attained in all areas.

The decisive factor in stable development of the socialist system is that of how the masses perceive the system and how they receive it. It is the masses who are directly responsible for development of the socialist system. It is only when all party members and workers devote themselves to such development, based on a deep appreciation for the essence and outstanding aspects of the socialist system created by the party and the leader, that the indestructible vitality and authority of such an advanced socialist system can be fully manifested.

Intensifying an appreciation for the outstanding nature of the socialist system is also a necessary requirement stemming from the historic conditions associated with the changing of generations in our revolution.

The change of revolutionary generations is an historic inevitability in the communist movement. A new generation has already entered our revolutionary ranks, and is gradually assuming a leading role in the revolution. If we are to nurture the new generation, which has neither known the exploitation and oppression of capitalism and imperialism, nor experienced the trials of revolution, as worthy successors to the chuche cause, then we must firmly arm them with the immortal revolutionary achievements attained by the great leader Comrade Kim Il-song, who ushered in the age of the Korean revolution and guides it toward victory, and the beloved leader Comrade Kim Chong-il.

Occupying a prominent place among the revolutionary achievements of the party and leader that the new generation must defend and perpetuate, generation after generation, is the noble achievement of having established an advanced socialist system and continuously polished it.

It was the great leader Comrade Kim Il-song who pushed through thorny thickets and restored to our people the fatherland that had been lost, and who established the most advanced socialist system in this land that had been subjected to the worst in backwardness and poverty. Under the wise leadership of the respected and beloved leader, the socialist system of our nation has been developed into an advanced social system that makes the people the true masters of their own destiny and provides them with an independent and creative life.

It has been the beloved Comrade Kim Chong-il who, grasping the full intent of the great leader, has led the work of remaking nature, mankind and society to brilliant victory, thereby opening up the vast prospect of having the ability to continue to manifest the superiority of the socialist system.

When party members and workers are thoroughly armed with the great achievements attained by party and leader, they will be enabled to fully appreciate the brilliant today and bright tomorrow of our nation's socialist

system, and to struggle devotedly to continuously manifest its authority and vitality.

Deepening the appreciation for the outstanding aspects of the socialist system among party members and workers is a particularly urgent problem with respect to the situation in which the anti-republic, anti-socialism maneuverings of the imperialist reactionaries and South Korean puppet clique are intensifying with each passing day.

The outstanding features of the socialist system have constituted the source of the power of endurance of socialism. Accordingly, the purpose of the anti-socialism maneuvering of the imperialists is to blot out the outstanding features of the socialist system.

Keeping in step with the anti-republic maneuvering of the U.S. imperialists, the South Korean puppet clique is viciously linking together its anti-socialism and its anti-republic schemes. Under such conditions, intensification of indoctrination concerning the superiority of the socialist system is an important task in raising the class consciousness of party members and workers, and in vigorously launching a struggle against the reactionary thought and corrupt capitalist lifestyle that the imperialists are spreading among them.

Our party today urgently demands the vigorous launching in all sectors of ideological work of indoctrination concerning the outstanding nature of the socialist system.

Indoctrination on the outstanding nature of the socialist system is thought reform work that, in shaping an important aspect of our party's ideological work, is directly related to loyalty indoctrination to party and leader, revolutionary tradition indoctrination, class indoctrination, and in particular socialist patriotism indoctrination. Only by positively promoting this work can party members and workers be made to be indoctrinated so that they fully appreciate the national dignity and revolutionary pride that goes with living under the socialist system created by party and leader, and resolutely defend and glorify the socialist fatherland and socialist system.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"We must inculcate the people with a deep appreciation for the incomparable superiority of our nation's socialist system and the manner in which it was created, so that they will defend the fruits of revolution with their lives and further glorify the socialist system of *chuche*."

A key problem arising in the strengthening of indoctrination on the superiority of the socialist system among party members and workers is that of inculcating an understanding of theory.

It is of course possible to appreciate the outstanding nature of the socialist system in the course of day-to-day living. However, if consciousness of the

superiority of the socialist system is to serve as a buttress for solidifying revolutionary consciousness and class consciousness, it must always be shaped by theoretical indoctrination.

In order to inculcate a theoretical understanding of the outstanding nature of the socialist system, one must come to grips with the fact that our nation's socialist system is a social system that embodies the chuche idea. Only by so doing can party members and workers correctly perceive the underlying foundation of the superiority of our nation's socialist system.

By embodying the great chuche idea, our nation's socialist system constitutes the most advanced social system which establishes the working masses as masters, and firmly guarantees the realization of their independence. When they have a full, theoretical understanding of this fact, party members and workers are able to systematically grasp all of the excellent features of our nation's socialist system.

If there is to be a theoretical understanding of the superiority of the socialist system, there must also be a solid understanding of the intrinsic superiority of this system. All party organizations must strive to have the intrinsic superiority of the socialist system well understood, and thereby to thoroughly overcome any tendency to defile the outstanding character of the system and to achieve a thorough understanding of the fundamental characteristics of the socialist system as compared to the capitalist system.

The next urgent task is to thoroughly inculcate an appreciation for the superiority of our nation's socialist system by contrasting it to the reactionary capitalist system.

The superiority of the socialist system emerges clearly when compared to other social systems. Today the capitalist system is rotting from within, and its vulnerability is becoming even more nakedly exposed.

Of primary importance in brining about an appreciation for the superiority of the socialist system through comparison is indoctrination concerning the total difference between north and south.

The reactionary social system of South Korea forces only slave-like contempt, degradation and unbearable poverty on the working class, while in contrast allowing a handful of bureaucrats and special interests to monopolize all manner of special privileges and wealth. In South Korea, exploitation, oppression and corruption are the norm and the human value of the workers is held in disregard, and immorality and social evils are prevalent.

All party organizations should vigorously launch indoctrination that draws comparisons to the total difference between the social systems of north and south, so that party members and workers will thoroughly understand the reactionary nature of the social system of South Korea and absolutely despise it, while at the same time coming to a full appreciation of the superiority of the socialist system established in the northern half of the republic, and maintaining a high level of ideological consciousness of the fact that they could not live without it.

A key problem arising in thorough indoctrination concerning the superiority of the socialist system is that of providing indoctrination so that party members and workers develop a high degree of national dignity and pride in living in this system.

A high degree of national dignity and pride in living in a socialist system constitutes a motive force for the unending prosperity of this system.

Party organizations and functionaries must inculcate a thorough understanding that our nation's socialist system, which has provided a worthwhile life and incalculable blessings to our people, is the precious fruition of revolution wrought through bitter struggle under the wise leadership of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il. Only by so doing is it possible to have ardent love and unending devotion to the socialist fatherland with its socialist system, and to devote one's all to its continued development.

If national dignity and pride in living in a socialist system are to be heightened, appreciation for the authority of the system must be deepened. The power of our socialist fatherland and socialist system engender faith and conviction in the people. Without a belief in the power of the socialist system, dignity and pride in it could never develop.

All party organizations must fully explain to party members and workers the authority and vitality of our nation's socialist system, and provide rigorous indoctrination so that they strive to further glorify the dignity and honor of our people and our fatherland.

Vigorously launching indoctrination on the superiority of the socialist system by linking it closely with actual reality today constitutes an important task confronting party organizations.

The superiority of the socialist system is not idle conjecture, but something concrete. Everyday life brings living proof of the superiority of our nation's socialist system. Our people, who in the past underwent unfathomable suffering and agony, and who were the object of all manner of scorn and contempt, have found true dignity and rights and are enjoying an independent and creative life under the socialist system. This is the mark of excellence of our nation's socialist system that can be understood through actual experience.

Party organizations must vigorously launch indoctrination on the superiority of the socialist system, linking it closely with everyday life, so that party members and workers will fully appreciate the blessings of living in this socialist system, and will devote themselves to the struggle to enhance the honor of our fatherland and people.

Indoctrination on the superiority of the socialist system should be positively developed at all times, and be extended throughout the entire period of socialist construction.

The person who ardently loves the advanced socialist system of our nation is one in the same with the communist revolutionary who fights loyally for party and leader, fatherland and people. When indoctrination on the superiority of the socialist system is intensified, a new transformation can take place in the spiritual and moral character of individuals, as well as in socialist economic construction. In the heroic exploits of the soldiers of the People's Army and the construction workers who are completing the Nampo Floodgate, a monumental creation that enriches the age of the Worker's Party, in an extremely short period of time, is embodied the noble revolutionary spirit of those who are immortalizing the glory of our fatherland. This revolutionary spirit is also manifested at the sites of construction of the Taechon Power Plant and the Sunchon Vinylon Complex, where it becomes the source of the strength for creating eye-opening miracles.

Consequently, party organizations must closely link indoctrination on the superiority of the socialist system with indoctrination in socialist patriotism, launching them vigorously using a variety of forms and methods.

All party members and workers must thoroughly appreciate the superiority of this advanced socialist system, and thereby firmly believe in, and concentrate all their energies on, the legitimacy and victory of the cause of socialism and communism, so as to further enhance the glory of our fatherland.

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THE ORGANIZATIONAL AND IDEOLOGICAL CONSOLIDATION OF PARTY RANKS IS THE BASIC CONTENT OF PARTY BUILDING

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 8-12

[Article by Hyo'n Ch'o'l-kyu]

[Text] The great leader Comrade Kim Il-song, by publishing the immortal classic work "Historic Experience in Building the Korean Worker's Party," has brilliantly elucidated the future path of building the party of the working class. The work not only extensively elucidates the theoretical and practical problems which arise in all phases of carrying out the cause of building the party and in all fields of party work and activity, but also includes precious and enriching experiences which should be taken as guidelines in organizationally and ideologically consolidating and developing the party founded by the leader.

In the work, the great leader Comrade Kim Il-song has given a most correct scientific explanation of the theoretical and practical problems arising in consolidating party ranks.

The organizational and ideological consolidation of party ranks is the basic content of party building and is the cardinal task of party work.

The great leader Comrade Kim Il-song taught as follows:

"Consolidating the ranks of the party organizationally and ideologically is the basic content of party building and the cardinal task of party work." ("Historic Experience in Building the Korean Worker's Party," booklet, p 28)

The course of building the party of the working class is precisely the course of founding the party and consolidating the ranks of the party organizationally and ideologically. Only when the party ranks are constantly consolidated organizationally and ideologically in conformity with the demands of the advancing revolution and the developing society can the cause of party building be successfully carried out and the party perform its historic mission. Therefore, the basic content of party building and the cardinal task of party work should be directed toward consolidating and developing the ranks of the party organizationally and ideologically.

The great leader Comrade Kim Il-song has regularized organizational and ideological consolidation as the basic content of party building and the cardinal task of party work. As a result, the organizational and ideological consolidation of party ranks has become an important task in party building and party work, and, based on this, the principles of party building for developing party ranks organizationally and ideologically have been extensively systematized.

Our party has always grasped the work of consolidating party ranks organizationally and ideologically as the basic content of party building and the cardinal task of party work. It has vigorously waged the struggle for their realization. At the same time, in this course, our party has attained precious experiences and lessons.

The noble and precious achievements and experiences attained by our party in the struggle to realize the organizational and ideological consolidation of party ranks are, above all, things that our party has advanced, firmly grasping the work of establishing the unitary ideological system of the party as the basis of its work.

In order to establish the unitary ideological system of the party, the entire party should be dyed with one ideology, the revolutionary ideology of the leader. Only the ideology of the leader can exist within the party of the working class, and the organizational and ideological consolidation of party ranks can be realized only on the basis of the unitary ideology of the party.

The unitary ideological system of our party is precisely the ideological system of *chuche*. Proceeding from this, our party has vigorously waged the struggle to establish *chuche* in an effort to establish the unitary ideological system. A great turning point has been reached in the work of establishing the unitary ideological system of the party through the struggle to establish *chuche*. The entire party is today seething with the revolutionary ideology, the *chuche* idea, and all cadre and party members think and act in accordance with the demands of the *chuche* idea.

In order to establish the unitary ideological system of the party, not only should the ideological dyeing of the entire party be realized, but also the organizational unity of the entire party. The organizational unity of party ranks can be achieved only through the struggle against all factional elements, including factionalism.

Under the wise leadership of the great leader Comrade Kim Il-song our party has surmounted and eliminated all sorts of reactionary trends and tendencies, including factionalism, in a timely manner, and has further consolidated organizational unity of party ranks, thus firmly achieving the unity of the Korean communist movement.

Even after eliminating the filth of factionalism, the great leader Comrade Kim Il-song continued the struggle against anti-party and revisionist elements. Thus, the great leader has developed the struggle to achieve unity and cohesion in the party and to consolidate party ranks organizationally and ideologically to a high level.

The 1970's, in which a new great turning point was reached in strengthening and developing our party, glowed with the immortal achievement of having lifted the work of consolidating party ranks organizationally and ideologically to the highest level in conformity with the demands of the historic cause of modeling the whole society after the chuche idea.

Modeling the whole society after the chuche idea is a new high stage in the development of our party and revolution. The new high stage in the development of our party and the revolution urgently demands that the work of establishing the unitary ideological system of the party be continuously deepened, and that party ranks be more firmly consolidated organizationally and ideologically.

Through his brilliant wisdom and profound scientific insight, the beloved Comrade Kim Chong-il has defined the dyeing of the entire party with the chuche idea as a new and higher stage in the work of establishing the unitary ideological system of the party and has extensively elucidated principled demands for the realization of this work.

Our party has concentrated its main effort on firmly consolidating the unity and cohesion of the entire party under the leadership of the great leader Comrade Kim Il-song, and has vigorously pushed ahead with the work of establishing the unitary ideological system while taking the fostering of loyalty to the party and the leader as its basic work. Our party has also elucidated the principled demands for establishing the unitary ideological system of the party and has led all functionaries and party members to take these principled demands as the norm of their work and lives and as the standard for their conduct.

The ideological and theoretical content of the work of establishing the unitary ideological system of the party has been further developed and enriched by the beloved Comrade Kim Chong-il, and the principled demands which arise in the realization of this work have been elucidated by him. As a result, the work of establishing the unitary ideological system has been further deepened with clear goals and direction, and the work of consolidating party ranks in a qualitative manner has been vigorously waged at a high political and ideological level.

Practical experience in building the party has shown that the decisive guarantee for constantly consolidating and developing party ranks organizationally and ideologically, and the genuine way to perpetually strengthen and develop our party into a chuche-type revolutionary party, are found precisely in firmly grasping the work of establishing the unitary ideological system of the party as a basic line of party building and in intensifying this work generation after generation.

Indeed, the noble achievements and precious experiences attained by our party in the work of establishing the unitary ideological system of the party are not only assets which elucidate the fundamental problem arising in consolidating party ranks organizationally and ideologically and the most

correct way for resolving this fundamental problem, but are also a practical model for building the party of the working class.

The noble achievements and experiences attained by our party in the struggle to consolidate party ranks organizationally and ideologically also serve to vigorously push forward the struggle to consolidate party ranks organizationally.

The party is an organizational unit in which party members are bound together. Only when we firmly build party ranks with chuche-type revolutionaries and make the entire party a solid, unified organizational body can the party become a genuine political organization leading the popular masses.

In order to consolidate party ranks organizationally, we should firmly build cadre ranks.

Cadre are the core force of the party and are the commanding members of the revolution. The party is organized with cadre at its core, with all activities of the party maintained by the role of the cadre. Strengthening the ranks of cadre is a guarantee for consolidating party ranks organizationally and ideologically.

Our party has seen to it that its cadre ranks are organized with those functionaries who are loyal to the party and the leader and who possess ability and talent. Our party has given preference to cadres from the working class. Thus, it has attached great importance to organizing our cadre ranks in a political and class-oriented manner. Along with this, our party has organized cadre ranks by properly combining old cadre and young cadre and has constantly tempered and indoctrinated them. As a result, the qualitative makeup of our party's cadre ranks has been further improved, and the core elements of the revolution, those who will share their destiny with the party forever and who uphold the leadership of the party, firmly rallied around the Party Center, have been firmly built.

Thus, the direction, principles and methods of cadre management work have been clearly and extensively elucidated and thoroughly implemented by our party, and the most correct guiding principle has been provided for firmly organizing cadre ranks and consolidating party ranks organizationally.

In order to consolidate party ranks organizationally, party ranks must be made the cream of the crop.

To make party ranks the cream of the crop means to make them into the core elements of the revolution. In other words, it means to foster all party members as chuche-type revolutionaries.

Chuche-type communist revolutionaries are precisely those genuine communist revolutionaries who adopt the immortal chuche idea as their world view and who accept loyalty to the party and the leader as their reason for being.

Only when we raise the political and ideological level of all party members to such a plane and make party ranks unitary ranks of core elements of the

revolution can our party become the perfect party of the leader in terms of its composition and can party ranks become the cream of the crop.

In particular, for our party, which has defined the dyeing of the entire party with the chuche idea as the general task of party building, the realization of the work of making party ranks the cream of the crop has become precisely the fundamental problem in building the party. The dyeing of the entire party with the chuche idea urgently demands that our party be organized with the core elements of the revolution, chuche-type revolutionaries, while constantly enhancing the qualitative level of party ranks.

Our party has wisely organized and led the struggle to make our party ranks the cream of the crop in an effort to brilliantly carry out the cause of dyeing the entire party with the chuche idea.

Thanks to the wise leadership of the Party Center and its active measures, the work of making party ranks the cream of the crop has been thoroughly carried out and, as a result, the party has been further consolidated organizationally and ideologically.

The concept of making party ranks the cream of the crop which has been uniquely propounded by our party is a great party building concept which has thoroughly defined the political and ideological level and the ideological and spiritual plane that our party members should possess, set the course for consolidating party ranks organizationally, and the principled requirements and concrete milestones arising in implementing this course. This concept is also a great party building concept which has given a perfect answer to the problem of consolidating party ranks qualitatively. Thanks to this great party building concept, the most correct path leading toward the organizational consolidation of party ranks and the strengthening and developing of the party of the working class into the party of the leader has been opened.

The precious achievements and experiences attained by our party in the struggle to consolidate party ranks organizationally and ideologically also serve to strengthen party ideological work.

The great leader Comrade Kim Il-song taught as follows:

"In order to consolidate party ranks organizationally and ideologically, ideological indoctrination work must be strengthened." ("Historic Experience in Building the Korean Worker's Party") *ibid.*, p 46)

Party building, the basic content of which is the organizational and ideological consolidation of party ranks, can be realized through party ideological work and well and party organizational work. Therefore, success in party ideological work is closely related to the consolidation and development of the party and success in party building.

Correctly defining the essence and basic mission of party ideological work is a precondition for successfully carrying out party ideological work. Only when we correctly define the essence of party ideological work and its basic

mission can we correctly resolve the content, principles, form and method of ideological work, as well as all other problem which arise in such work, and can we make party ideological work a mighty means of implementing the party platform and the basic content of party building.

Our party has seen to it that all problems arising in its ideological work, including its essence, basic duty, mission and goal, as well as the concrete content, form and method of party ideological indoctrination work, are resolved in such a manner as to serve to foster loyalty to the party and the leader and to complete the cause of modeling the whole society after the chuche idea.

Our party has established that the essence of its ideological work is to dye the party and the ranks of the revolution ideologically and to spur party members and the working people to revolutionary struggle and construction. Our party has also established that the basic duty of party ideological work is to firmly plant the party's unitary ideological system among party members and workers, to effect revolutionization and working classification among them, and to spur revolutionary zeal and creative positivism among broad segments of the popular masses so that they can vigorously accelerate the cause of modeling the whole society after the chuche idea.

As the essence and basic duty of party ideological work have been clarified and thoroughly embodied by our party, the path which can correctly organize and conduct the party's ideological work in conformity with the basic content of party building and the cardinal task of party work to consolidate the party organizationally and ideologically, and with the basic mission of our party to complete the cause of chuche, has been clearly charted, and, at the same time, the purpose and direction of the ideological work of the party of the working class have been clearly defined.

Forms and methods of party ideological work, as well as its content, must be improved and fleshed out as revolution and construction progress, as the party's work deepens and develops, and as the level of the people's ideology and consciousness increases.

If correct forms and methods are not applied in ideological work, even though the direction and content of ideological work are correctly determined and even though the ideological work system is orderly established, success in such work cannot be attained. When ideological work is carried out using various forms and methods it will help strike a responsive chord in the hearts of the people and improve the efficiency of ideological work to the utmost by comprehensively and intensively utilizing the funtional characteristics and superiority of these forms and methods.

Our party has continuously improved and fleshed out the forms and methods of its ideological work to meet the demands of the developing times, carrying out this work using a variety of forms and methods.

Firmly establishing the unitary guidance of the Party Center in ideological work is a fundamental problem that determines success or failure in such work. The party's ideological work is work that arms the people with a single

ideology and gets them to breathe and act according to a single ideology. Therefore, only a single ideology must prevail from the center down to the lowest component.

Our party has thoroughly organized and carried out ideological work in accordance with the party's ideology and intention, and has established the spirit of completing work in a manner in which important matters are reported to the Party Center and in which they are dealt with in accordance with his unitary conclusion and instruction.

Today, in our party, the ideological work system has been orderly established because powerful means and methods of propaganda have been provided, formalism has been overcome, and new revolutionary upsurges have taken place in all sectors of ideological work, and because new and fundamental changes have taken place in the ideological and spiritual makeup of party members and workers. This is an invaluable product of the leadership of our party, which has given higher value to ideological work than to other activities and which has made great efforts to carry out ideological work.

Truly, the plans that our party has creatively devised to carry out ideological work have provided a clear-cut answer to the fundamental questions that have arisen in organizationally and ideologically consolidating party ranks by making ideological work a powerful means for modeling the whole party and society after the chuche idea, and in these plans are concentrated the true methods for organizing and carrying out ideological work by the revolutionary party of the working class.

The achievements and experience gained by our party in the struggle to organizationally and ideologically consolidate party ranks also serve to enhance the function and role of party organizations.

The party is an organic corporate body of party organizations. Only when party organizations at various levels that form the party are firmly established, and only when all party organizations form a unitary system like an organic body, can they perform their functions smoothly as an organized unit.

Our party has correctly established party organizations at various levels in administrative units, production and work units, and, in particular, basic party organizations, so that it can strengthen party life for party members and fulfill party leadership in revolutionary struggle and construction. In addition, our party has used flexibility in carrying out the work of reorganizing party organizations, and has augmented party committees at various levels with well-prepared functionaries as revolution and construction have intensified and developed.

All party actions are carried out by party organizations, and party leadership over revolution and construction is maintained by party organizations. Our party has paid great attention to enhancing the role of county party committees in strengthening the activities of party organizations, and has helped to revolutionarily indoctrinate, and organizationally and ideologically train party members, through party cell activities.

Collective guidance is the fundamental method used in the activities of party committees and is a revolutionary guidance method based upon the wisdom and strength of party members. Collective guidance is a superior method that helps to scientifically carry out guidance by eliminating the subjectiveness and arbitrariness of individuals and by inspiring the creativity and talent of the popular masses.

Collective guidance has been formalized and thoroughly embodied by our party as the basic method for the activities of party committees. This has provided a firm guarantee for attaining the unitary leadership of the leader and for correctly combining the demand for centralization with the democratic opinions of the party masses in party committee activities.

In order to enhance the guidance function of party committees, our party has also enhanced the role of the staffs of party committees, and at the same time has strived for them to function harmoniously and cooperatively on the basis of satisfactorily carrying out their respective functions.

In this way our party has systematized, in a unitary manner, the ideology and theory of enhancing the militant function and role of party organizations consistent with a new stage of revolutionary development in which revolution and construction are being carried out in an all-encompassing manner, and in the process has acquired much in the way of practical experience.

Practical experience in the building of our party demonstrates the great importance, in consolidating party ranks organizationally and ideologically, of indoctrinating cadre and party members in a revolutionary manner and of enhancing the function and role of party organizations, while at the same time carrying out the work of establishing the unitary ideological system of the party as the foundation.

Our party has systematized and integrated in a unitary manner the concept and theory of organizationally and ideologically consolidating party ranks. This has established a new milestone in the development of the theory of building the party of the working class, as well as an immortal guideline for brilliantly completing, generation after generation, the cause of party building charted by the leader.

Providing overall answers to all theoretical and practical questions raised in creatively formalizing the organizational and ideological consolidation of party ranks as the basic content of party building, as well as the pivotal task of party members, is one of the brilliant achievements that the party and the leader have attained in carrying out the task of party building.

The entire course of our party's glorious struggle is one in which party ranks have been endlessly consolidated and developed in organizational and ideological terms, and is a proud history in which the party's militancy and leadership have been constantly enhanced.

As in the past, we must also in the future continuously strengthen and develop our party as an ever-victorious, church-type revolutionary party by waging a

vigorous struggle to organizationally and ideologically consolidate party ranks as the basic content of party building and the central task for party members.

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ATTAINMENT OF THE UNITY AND SOLIDARITY OF THE PARTY AND THE MASSES IS A KEY
PRINCIPLE OF PARTY-BUILDING

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 13-17

[Article by U Tal-ho]

[Text] In his immortal classic, "Historic Experience in Building the Korean Worker's Party," the great leader Comrade Kim Il-song mapped out creative party-building thought and theory concerning unity and solidarity between the party and the masses, and provided a comprehensive analysis of the brilliant achievements and experiences gained by our party in the struggle to fulfill this thought and theory.

The problem of unity and solidarity between the party and the masses is of great importance with respect to the destiny of the working class. Only when the party of the working class is bonded permanently to the popular masses, and the unity and solidarity between them is fused together, can the party become ever-victorious. A party that is isolated from the masses and is not supported by them is a chimera; such a party is not capable of sustaining even its own existence. Only the party that attains true unity and solidarity with the masses can be continuously strengthened and developed on a mass foundation, and become a militant party charged with power.

In his classic work, the great leader has provided scientific and comprehensive solutions to the problems of unity and solidarity between the party and the masses, and in so doing has shown the true path for enabling the party of the working class to fully carry out its historic mission as a guiding political organization.

In his immortal classic work, "Historic Experience in Building the Korean Worker's Party," the great leader Comrade Kim Il-song set forth the new and creative idea that attainment of unity and solidarity between the party and the masses constitutes the key principle for building a working class party.

The great leader Comrade Kim Il-song taught as follows:

"Attainment of unity and solidarity between the party and the masses is an important principle in the building of a working class party, and constitutes

a decisive guarantee for strengthening party and revolutionary ranks. ("Historic Experience in Building the Korean Worker's Party," booklet, p 57)

The party of the working class is a political organization made up of vanguard elements of the working masses, including the working class, and the masses are the mass foundation of the party. The party of the working class is the revolutionary leader that puts the struggle for the independence of the masses in the forefront, and the masses are the ones directly responsible for revolution. From this close interrelationship between the party of the working class and the masses, it follows that attainment by the party of unity and solidarity between the party and the masses is an inevitable requirement in party-building, and constitutes a fundamental principle that must be strictly adhered to in party-building.

That attainment of unity and solidarity between the party and the masses is an important principle in the building of a working class party is due first of all to the fact that it is a fundamental requirement for strengthening and developing the party into a revolutionary party possessed of invincible power.

Strengthening the power of the party is one of the key problems that must be given priority attention in party-building. Only by building the party into a party of invincible power can the party of the working class fully carry out its role as the leader of the revolution.

The power of the party is defined and maintained first and foremost through the stability of the party. Attainment of unity and solidarity between the party and the masses is precisely what makes it possible to continuously strengthen the party on a firm mass foundation.

A mass foundation for the party that is solidified through unity and solidarity between the party and the masses is the fountainhead that makes it possible to continuously expand party ranks with those who are the building blocks of the revolution. A party that is based on blood ties with the masses, and has solid unity and solidarity with them, can continuously attract from the masses outstanding core people, those who are endlessly loyal to party and leader and who have a firm revolutionary world view, and with them can expand and solidify its ranks.

The power of the party has been demonstrated in how vigorously it has undertaken actions to remake and transform nature and society in a revolutionary manner. Attainment of unity and solidarity between the party and the masses enables it to become a powerful party that advances steadily, filled at all times with ambition and spirit, never knowing stagnation or sluggishness.

The masses demand that the out-of-date be abandoned and that new things be created, and possess the creative capacity to remake nature and society. When the party attains unity and solidarity with the masses, it reflects the constantly rising aspirations and demands of the masses for new things in its own line and policy at the correct time, and is enabled to move positively to attain them.

The masses not only aspire to what is new, but also struggle against those things that are old, conservative, sluggish and reactionary and prevent progress. Only when the party forges blood ties with the masses who seek to constantly develop society through the struggle to oppose the old and create the new, and draws its support from them, can it become a vital and animated militant party.

Only when the party of the working class acts independently and creatively in accordance with its own beliefs and convictions that find root in these essential characteristics, can it become a party of strength.

The question of whether or not the party becomes a powerful party that acts in an independent and creative manner depends in large part on whether or not it achieves unity and solidarity with the masses. The party that is isolated from the masses cannot embody independence, nor can it launch creative activity. Only the party that attains unity and solidarity with the masses, believing in their strength, can formulate a line and policy on the basis of its own beliefs and convictions, and can set the masses in motion so as to launch independent and creative actions to fulfill them.

When the party fully attains unity and solidarity with the masses, it is insulated from such disruptive concepts as flunkeyism and dogmatism. Flunkeyism is a servile ideological viewpoint and attitude that says that the strength of one's own people cannot be relied upon, and that the strength of others must be used, if we are to carry out the revolution. If one falls prey to flunkeyism and dogmatism, independence cannot be maintained and no initiative can be taken. The party that attains unity and solidarity with the masses believes firmly in the strength of the masses and launches revolution and construction on the basis of that strength, and thereby thoroughly crushes flunkeyism and dogmatism. Because our party has attained full unity and solidarity with the masses, and because these roots go way back, it has been able to thoroughly crush the flunkeyism and dogmatism that have caused enormous harm to the development of nation and people and to revolution and construction, and to firmly establish chuché and become strengthened and developed as a powerful party that acts in an independent and creative manner.

The fact that unity and solidarity between the party and the masses has been thus attained makes it possible to use a firm mass foundation to continuously expand party ranks with those who are the cream of the revolution, and to use the masses to launch party activity in a vital, independent and creative manner, thereby strengthening and developing the party as a revolutionary party of invincible strength. This bespeaks the fact that attainment of unity and solidarity between the party and the masses is a key principle that must always be resolutely adhered to in the building of a working class party.

That attainment of unity and solidarity between the party and the masses is an important principle in the building of a working class party is also due to the fact that it constitutes a firm guarantee for successfully pushing forward revolutionary struggle and construction based on the invincible strength of the masses.

The party of the working class is a revolutionary party that carries out revolution and construction by increasing the role of the masses. Therefore, the party must be built by continuously tapping the boundless strength of the masses so that it is possible to successfully launch party activities. Only by so doing can the party vigorously push forward revolution and construction and fully discharge its own lofty mission.

Attaining unity and solidarity between the party and the masses brings the masses together into tight revolutionary ranks, making it possible to establish a strong revolutionary capability.

Success or failure in revolution depends on how strong a revolutionary capability, and specifically politico-ideological strength, is formed. The source of politico-ideological strength is found in iron-clad unity and solidarity between the entire party and all the people. The strength of unity and solidarity between the party and the masses is rooted in a revolutionary capability, and constitutes an ever-victorious, powerful capacity to smash through any obstacle or difficulty and push revolution and construction through to victory.

Attainment of unity and solidarity between the party and the masses also makes it possible to enhance the leading role of the party across the board in organizing and mobilizing the broad masses to implement the line and policy of the party.

Whether or not there is success in revolutionary struggle and construction is entirely a function of the leading role of the party, and the leadership of the party is a basic ingredient for victory in revolution and construction.

An important element in successful attainment of leadership by the party in revolution and construction is the formulation of correct line and policy in each period of revolutionary development, and the organization and mobilization of the broad masses to fulfill them. When unity and solidarity between the party and the masses is fully achieved, the party is able, based on its blood ties with the masses, to formulate the most correct line and policy that accurately reflect their aspirations and needs. Inasmuch as the line and policy of the party so established accurately reflect the aspirations and needs of the masses, their absolute support is obtained and it becomes possible to positively spur them on to fulfillment of the line and policy of the party.

Attainment of unity and solidarity between the party and the masses also makes it possible to get them to fully discharge their role and responsibility as masters of revolution and construction, and thereby to vigorously push forward revolutionary struggle and construction.

The masses are the masters and prime movers of revolution and construction. Whether or not there is success in revolution and construction depends decisively on the manner in which the masses fulfill their role and responsibility as masters. If the masses are to fully perform their responsibility and role as masters of revolution and construction, then leadership must be joined together with the masses. The problem of leadership

of the masses is none other than the problem of guidance from party and leader for the masses. Only when the masses accept the revolutionary leadership of the party and the leader can they fulfill their responsibility and role as masters of revolution and construction. Masses that do not accept the leadership of party and leader lack an organizational capability and are incapable of waging struggle with a correct strategy, and cannot avoid the natural inclination toward dispersion in revolutionary struggle. The historical lessons of the international revolutionary movement and the popular and early communist movements in our nation are vivid proof that a people's movement that does not accept the guidance of a leader cannot avoid bitter setbacks and heart-breaking defeats in revolutionary struggle. Only when the wise leadership of the party and the leader are accepted can the masses come to realize, through a process of consciousness raising and organization, their own class situation and mission and become firmly united with a single political mind, so as to launch revolutionary struggle in a conscious and vital manner.

One of the key problems arising in correctly infusing the masses with guidance based on the correct leadership of the party and the leader is the attainment of unity and solidarity between the party and the masses. Only when the party and the masses are joined firmly together can the leadership of party and leader over the masses be absolutely guaranteed, and can they truly accept the leadership of the party, and thereby brilliantly achieve the joining together of leadership with the masses.

The attainment of unity and solidarity between the party and the masses in this manner strengthens the capability of revolution and successfully maintains the leadership of the party over revolutionary struggle and construction, while enhancing the role of the masses, and in so doing constitutes a firm guarantee that revolution and construction will be vigorously advanced. This is additional support for the fact that the attainment of unity and solidarity between the party and the masses constitutes an important principle in the building of the party of the working class.

Our party has fully embodied the thought and theory of chuche party-building with respect to the fusing together of the party and the masses, and in so doing has brilliantly achieved unity and solidarity with them.

The great leader Comrade Kim Il-song taught as follows:

"We struggled positively to embody that principle of party-building concerning the forming of a single entity between the party and the masses, and in so doing brilliantly attained unity and solidarity between the party and the masses." ("Collected Works," op. cit. p 57)

Throughout the entire period that he defined the problem of unity and solidarity between the party and the masses as a fundamental problem bearing on the destiny of party and revolution, established the party and led it, the great leader Comrade Kim Il-song always focused the deepest concern on this problem and showed the most correct path for solving it.

During the course of protracted struggle under the wise guidance of the great leader Comrade Kim Il-song to attain unity and solidarity between the party and the masses, our party has accumulated truly priceless achievements and a wealth of experience.

In the experience gained in our party's struggle for unity and solidarity between the party and the masses is concentrated a variety and wealth of experience, including that in which the party was built into a party oriented toward the working masses and rooted among them as the vanguard that stands up for the interests of the broad working masses; that in which a unitary worker's body was organized in terms of class and stratum, and therein the representative classes and strata fused together, so that the fractionalization of the mass movement was brought to an end and the unity and solidarity of revolutionary ranks achieved; that in which the principle of the party maintaining its independent position and taking a leading role was taken, in conjunction with the lower class unification front, as the foundation, and on that basis the principle of attaining an upper class unification front was firmly adhered to, and the work of strengthening the unification front cause was carried out on a broad and all-encompassing scale at the same time that work with all classes and strata of the masses was being intensified, so that the social base of the party was expanded and a powerful revolutionary capability formed; and that in which a mass line was put into place so that the interests of the masses were protected and their creative role enhanced, with the result that the enormous tasks of revolution and construction were successfully carried out. Herein all of the theoretical and practical problems associated with the attainment of unity and solidarity between the party and the masses have been comprehensively laid out, so that the precious achievements and experiences gained thereby by our party have come to make an enormous contribution to the creative pioneering and completion of a new school in the theory of working class party building concerning unity and solidarity between the party and the working class, and have come to constitute a set of firm guiding principles for the building of the party as one that is invincible, fused together with the masses.

In following the path blazed by the great leader, our party has indeed recorded immortal achievements in the struggle for unity and solidarity with the masses, and has attained unity and solidarity between the party and the masses in an admirable manner.

The unity and solidarity that our party has forged with the masses is the most outstanding unity and solidarity seen in history; it is a solid and vital unity and solidarity possessed of indestructible power.

That the unity and solidarity between our party and the masses is the most stable and vital form of unity and solidarity is found in the fact that it centers on the great leader Comrade Kim Il-song, and is based on the unbounded loyalty of all party members and people to the party and the leader.

The center of unity and solidarity between the party and the masses is the leader. The solidity of unity and solidarity between the party and the masses is determined by the manner in which all party members and the people unite around the head of the party and leader. The unity and solidarity between our

party and the people is based on the unending respect and admiration of all party members and people for, and absolute trust in, the party and the leader. It is a unity and solidarity based on an unshakable revolutionary belief and determination to protect and defend party and leader politically, ideologically and physically, to sacrifice even one's life without hesitation on behalf of party and leader.

The solidity of the unity and solidarity between our party and the masses also derives from unity and solidarity of ideological will. That which is important in unity and solidarity between the party and the masses is the formation of a unity of ideological will. Only a unity of ideological will based on a single ideology can truly jell together. Permanent unity cannot be formed through short-term solidarity. The ideological foundation of unity and solidarity between the party and the masses is none other than the revolutionary thought of the leader. Inasmuch as the unity and solidarity between our party and the people is such that they are tightly bound together, based on the chuche idea and with the great leader Comrade Kim Il-song as the center, that unity and solidarity is correspondingly solid and indestructible.

The solidity of the unity and solidarity between our party and the people was also created through long-term and arduous struggle.

The unity and solidarity between the party and the masses was formed and has continued to solidify in revolutionary struggle. The unity and solidarity forged by our party with the masses is a great unity and solidarity formed during the course of protracted struggle that saw the party and the people come together as a single entity, and then push through the incredible trials and obstacles that blocked the future course of our arduous and complex revolution. The unity and solidarity between our party and the people that was formed in the historic process of smashing through obstacles and roadblocks together is a most solid and vital unity and solidarity that will not change through the flow of time, nor be torn apart by any degree of force.

This solid unity and solidarity between the party and the masses provides a firm guarantee for the power of our party and the final victory of the chuche cause.

The unity and solidarity between the party and the people that has been forged in blood ties through the process of our revolution's continuous advance constitutes the source of strength that makes it possible to strengthen and develop our party into an ever-victorious party, one that smashes through every obstacle, forever the revolutionary party of chuche.

The unity and solidarity that our party has formed with the masses is the decisive factor in more vigorously accelerating the final victory of the chuche cause. A unity and solidarity in which the party and the masses have become a single-minded entity constitutes the powerful motive force for moving forward the building of socialism and communism in continuous upsurges, and the great power capable of smashing any imperialist aggressors and resolutely defending the independence of the nation and people.

Resolute adherence to, and solidification and strengthening of, the unity and solidarity that our party has forged with the masses through protracted and arduous struggle represent a firm guarantee for making it possible in the future, just as in the past, to courageously smash any obstacle or problem that may stand in our way, and to continuously advance our revolution along the path of victory.

We must defend the unity and solidarity between the party and the masses so brilliantly attained under the wise guidance of the great leader Comrade Kim Il-song as we would our most precious possession, tempering it to rock hardness, so as to continuously strengthen and develop our party as a militant party of invincible strength, and to vigorously accelerate the glorious and historic advance toward the final victory of the revolutionary cause of chuche.

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THE LEADERSHIP ART OF OUR PARTY IS THE LEADERSHIP ART OF CHUCHE WHICH IS BASED ON THE CHUCHE IDEA AND EMBODIES A REVOLUTIONARY MASS LINE

Pyongyang KULLQJA in Korean No 9, Sep 86 pp 18-22

[Article by Yi Ton-wo'n]

[Text] Establishment of a scientific and revolutionary leadership art is one of the extremely important problems arising in working class party-building and party activity, especially in mass leadership.

The leadership art of the party is the mode of operation and capacity to lead used by the party in setting the organization and the masses in motion and guiding them. Only when the party of the working class possesses a skillful and polished leadership art can it become a militant, vanguard organization that vigorously organizes and mobilizes the broad masses to revolution and construction, and can it fulfill its mission as the staff organization of the revolution.

In his immortal class work "Historic Experience Gained in Building the Korean Worker's Party," the great leader Comrade Kim Il-song comprehensively delineates and systematizes the leadership art of the party that was created in the historic process in which he blazed a new future for the Korean communist movement, and has led the revolution to victory, under the banner of the chuche idea. This is an immortal work comprising creative thought and theory that provide scientific solutions to fundamental problems that must be firmly adhered to in the revolutionary party-building and party activity of our day and age, especially with respect to brilliantly solving the problem of leadership art for a collective party.

By vigorously launching the struggle to embody the leadership art created by the great leader Comrade Kim Il-song, our party has been strengthened and developed into a militant party that has taken on the new countenance of a revolutionary party and that carries out all its work in an inspired and spirited manner, and into an invincible revolutionary party that has forged an inseparable bond with the broad masses. In thoroughly embodying the leadership art of chuche, our party has also become a great party that enhanced the creative role of the masses in order to successfully carry out difficult and complex tasks at different stages of revolution, and that ushered in a heretofore unknown era of national transformation and prosperity.

The fact that our party has been strengthened and developed into a polished revolutionary party that actively moves and leads both organizations and the masses, creating life where there was nothing, while firmly establishing the age of the worker's party in all sectors of revolution and construction and bringing about continued prosperity and wealth, is the ultimate product of the leadership art of chuche.

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The leadership art of our party created by the respected and beloved leader Comrade Kim Il-song is the leadership art of chuche, based on the immortal chuche idea and embodying a revolutionary mass line.

The great leader Comrade Kim Il-song taught as follows:

"The leadership art of our party is the leadership art of chuche which is based on the chuche idea and embodies a revolutionary mass line." ("Historic Experience Gained in Building the Korean Worker's Party," booklet, p 93)

Leadership art starts with the guiding thought of the party and the principle that party activity is based thereon, and the characteristics, essence and uniqueness of the leadership art of the party are determined by the manner in which the guiding thought and principle of party activity are applied.

As revealed by the chuche idea, the masses are the masters of revolution and construction, and the prime movers of social development. Revolution is the independent and creative process of activity on the part of the masses to remake nature and transform society, and the actions undertaken by the masses in revolution and construction are sustained by the leadership of the party of the working class. Accordingly, the leadership art of the party that leads revolution must be based on the guiding idea of centering on the masses and embody the principle of party action that sets in motion the strength of the masses. The leadership art of the party of the working class that embodies the guiding idea of centering on the masses was first established by the great leader Comrade Kim Il-song, who created the leadership art of the party that is based on the chuche idea and embodies a revolutionary mass line.

To say that that the leadership art of our party is the leadership art of chuche which is based on the chuche idea and embodies a mass line means that it is a leadership art that has been developed and systematized by taking the chuche idea as its ideological, theoretical and methodological foundation, and is the leadership art of working masses-centeredness that defends and acts on the interests of the working masses, maximizing their role.

The chuche idea is the most scientific and people-centered revolutionary world view of our age, and is the revolutionary doctrine of working masses-centeredness. The chuche idea, which is based on the philosophical principle that people are the masters of all things and determine all things, demands that all things be conceptualized from a people and working masses-centered viewpoint, and be made to serve the working masses.

In the chuche idea are reflected basic requirements and interests of the working class, who aspire to break free from all manner of subjugation and to live independently as masters of the world and their own destiny, and in it is contained the most scientific and universal methodology for establishing the protection of the interests of the people as its ultimate principle and for making everything serve them, and for enhancing the creative role of the working masses so as to solve all problems. From the chuche idea flows the requirement that leadership of the masses must at all times conform to the demand of the working masses for freedom and to their interests, and must get them to protect their position as masters of revolution and construction and to fulfill their role as masters, and to do so, that a revolutionary mass line must be thoroughly implemented in leadership of the masses.

Inasmuch as the masters of revolution and construction are the masses, and the power to push revolution and construction forward also rests with the masses, only when the party of the working class implements the revolutionary mass line whereby the interests of the masses are always protected, and all problems arising in revolution and construction are solved by increasing the role of the masses, can revolution and construction be vigorously advanced.

The viewpoint and position concerning the masses, philosophical principles and theses and revolutionary mass line set forth in the chuche idea constitute fundamental guidelines that must be adhered to in solving all problems.

The leadership art of our party is based on the chuche idea and embodies and mass line, and thereby resolves all problems arising in leadership of the masses so that the basic interests of the working masses are protected and service given to fulfilling those interests. Consequently, the system and content that make up the leadership art of our party have been developed in a manner that conforms to the needs of all the masses, and have been implemented so as to serve to protect and fulfill their interests.

The leadership art of our party also provides comprehensive solutions to problems arising in enlightening the masses through chuche methodology and bringing them together in a single revolutionary force, so that they fully perform their role and responsibility as masters of revolution and construction. If the broad masses are to be guided toward revolution and construction, a uniform system and order must be established that enables them to move in a unified manner, and the work methods, style and character of functionaries must be resolved. In content, the leadership art of our party is the most scientific and revolutionary form of leadership art that makes it possible to enlighten and organize the working masses so that all problems arising in guiding them vigorously to revolution and construction can be successfully solved. Herein lies the creative nature and fundamental attitude of the leadership art of our party.

The leadership art of our party is a comprehensive system comprising a revolutionary party work system, work methods and people-oriented work attitude that are based on work with people.

The great leader Comrade Kim Il-song taught as follows:

"That which makes up the key content of the leadership art of our party is the revolutionary party work system and revolutionary, people-oriented work method and work attitude." ([*"Historic Experience...."*] op. cit. p 93)

The revolutionary party work system forms the major content of the leadership art of *chuche*. The party work system is the order and framework that organizes and develops party work and activity. The work and activity of the party of the working class that leads the revolutionary struggle of the masses for independence are always carried out in accordance with set rules and order designed to move people in a unified manner. Only through the orderly establishment of a revolutionary work discipline and system within the party can the entire party move together in a unified manner, and can leadership over the broad masses be successfully exercised. Without a revolutionary system and order, unity of ideological will and actions of party ranks cannot be maintained, and disorderliness and confusion in party work and activity cannot be avoided. If such is the case, in the end the work of leading the broad masses toward revolution and construction cannot be successfully launched. Consequently, the revolutionary structure, order and party work system become the primary content, the necessary ingredients, of the leadership art that must be established in order for the party of the working class to lead the masses.

The main element in our party's work system is the revolutionary system and order in which the entire party moves as one under the unitary guidance of the Party Central Committee, with each level of party committee exercising unified guidance, as the highest guidance organ of the appropriate unit, over all work, and with every level of party organization, including the Party Central Committee, systematically providing grasp-and-guidance over subordinate party organizations.

The work system of our party, as a system that strictly maintains the unitary guidance of the Party Center over revolution and construction, comprises a powerful work system that maintains a unity of ideological will and action among the entire party and all the people, and vigorously organizes and mobilizes the broad masses to revolution and construction while properly performing work with people, so that their revolutionary zeal and creativity are demonstrated to the maximum.

The revolutionary work method occupies an important place in the leadership art of *chuche*, comprising techniques and expertise that party organizations and functionaries must conform to in work and activity intended to implement party thought and leadership. Only when all levels of party organizations and functionaries adhere to correct work methods can the broad masses be indoctrinated and rallied tightly around the head of the party, and can their revolutionary zeal and creative positivism be fully manifested, so that the line and policy of the party can be successfully implemented. No matter how correctly the party line and policy have been formulated, if functionaries work incorrectly no success can be expected. Establishment of revolutionary party work methods, particularly in the case of a centralized party, is an extremely important problem. Since the party has power, should it not act

properly there can be a tendency among functionaries who have not been firmly armed with a revolutionary world view, and who have not had the experience of working with the masses, to pursue their work through the bureaucratic methods of giving orders and instructions for the sake of their own power, and not for the masses. If such is the case it is not possible to achieve solid unity and solidarity with the masses, nor is it possible to vigorously launch the broad masses into revolution and construction. This demonstrates the fact that a revolutionary party work method constitutes the key element of the leadership art that must be established by the party of the working class, and accordingly, that the establishment of a revolutionary work method is always an important problem in party-building, party activity and mass leadership. The work method of our party is a revolutionary work method in which political work is given absolute priority over all other work, those above help those below, and guidance functionaries always go among the masses and carry out revolutionary tasks on behalf of the masses. In addition, since it correctly combines general guidance with individualized guidance, getting to the heart of the matter in all work and concentrating its efforts there, employing a variety of styles and methods, to creatively organize and complete party work in a manner suited to the level and characteristics of the target, it is a scientific and creative method for accomplishing party work in a way suited to objective and concrete conditions, and a powerful method for positively launching the masses toward the accomplishment of the struggle objectives of the party. Since such a work method brings the masses to possess a high degree of awareness that they are the masters of revolution, and gets them to demonstrate their infinite wisdom and creative ability to the maximum, it is a revolutionary and communist work method that vigorously promotes the building of socialism and communism.

Another key element in the leadership art of chuche is a people-oriented work style. The party work style is an attitude toward party work of struggling for revolution and serving the masses, and is the political and moral bearing of party functionaries and members. Only when the party of the working class correctly establishes a party work style can it preserve its own revolutionary traits and achieve bonds of kinship with the masses, and can it skillfully direct the masses toward the accomplishment of revolutionary tasks.

The work style of our party is a spirit of continued innovation and advance, a revolutionary spirit of self-reliance and hard work. It is also the spirit of the communist revolutionary, who works, filled with optimism and ambition, and who does so in a principled and above-board manner, and is a people-oriented style and attitude whereby the people revel in the bosom of the party as a motherly bosom. It is also the noble attitude of engaging in continuous innovation on behalf of party and revolution, of maintaining the trait of leading by personal example and being modest and humble, and of living a frugal and unassuming life. This party work style is a truly people-oriented work style that is consistent in its loyalty to party and revolution and in its unending sacrifice to the masses, and as such, in strengthens the bonds of kinship between the party and the masses and provides the help and leadership that gets the masses to fully demonstrate its creative positivism.

The leadership art of our party, based as it is on the immortal chuche idea and embodying a revolutionary mass line, is an encyclopedia of true communist and revolutionary leadership art.

The leadership art of chuche is, first of all, communist leadership art that solves all situations arising in providing leadership for revolution and construction based on the strength and wisdom of the masses.

Putting the interests of the working masses first, and then mobilizing their wisdom and strength to solve all problems in accordance with those, is a fundamental requirement in carrying out the cause of socialism and communism. The revolutionary struggle for socialism and communism is for the sake of realizing the basic needs and interests of the masses, and this can only be achieved through the boundless, creative wisdom and strength of the broad masses. Therefore, the party's leadership art in the building of socialism and communism must always afford top priority to the interests of the masses, and must be unswerving in handling all things through their boundless strength and creativity. The chuche idea-based leadership art of our party is set up so that its entire system and content, from work system to work method and style, consistently have as their basic requirement that top priority must be given to the interests of the masses and must be handled from that perspective, and is filled from top to bottom with methods and techniques for going deep among the masses to talk with them to determine the most correct problem solving approach and for getting maximum display of their boundless creative wisdom and strength. Therefore, the leadership art of chuche constitutes a scientific leadership art that conforms entirely to the inevitable requirements for completion of the cause of communism.

The leadership art of chuche is also a revolutionary leadership art that nurtures the masses toward a more independent and creative existence. Socialist and communist societies are societies that have been rebuilt by an independent, creative and enlightened existence for the working masses, and by the existence of a fully developed communist populace. Only through the nurturing of the masses, as masters of society, to a more independent and powerful existence can they fully perform their role as masters of revolution and construction, and thereby successfully build socialism and communism. Incorporating as it does the revolutionary work methods of giving priority to political work in all work, of those above helping those below and of creatively conducting work with people, the leadership art of chuche is a true leadership art that nurtures all members of society toward a more independent and creative existence.

The degree of perfection and power of leadership art is determined by the comprehensiveness and scientific orientation of its content. Leadership art has power to the extent that it provides correct solutions to mass leadership problems arising not in just a single stage of revolutionary development or a single sector of revolution and construction, but in various stages and sectors. Chuche leadership art is an encyclopedic leadership art that provides, through its composition and comprehensive scope, the most scientific solutions to problems arising in providing leadership for all developmental stages and sectors of revolution and construction. Herein lies the source of the indestructible power of the leadership art of our party.

The leadership art of our party is not derived from some abstract idea, but is rather the leadership art of *chuche*, created and brilliantly embodied by the great leader Comrade Kim Il-song in the process of wisely leading the protracted and bitter Korean revolution to victory.

The entire course of the Korean revolution, from its advance toward victory up to today, has been a proud journey which has seen the creation by the great leader of the leadership art of *chuche* and the accumulation of glorious achievements through its embodiment, and proud days during which the our party's leadership art has been further enriched, and its power raised to a new and higher stage, by the beloved Comrade Kim Chong-il.

The beloved Comrade Kim Chong-il has been in the vanguard leading the historic undertaking of dyeing the whole society with the *chuche* idea, further developing and enriching the leadership art of *chuche* and providing the model of such, with an innovative eye that, using penetrating wisdom and extraordinary powers of insight, always looks at all problems in a new light and solves them, and an uncommon power of revolutionary development with which he boldly maps out the strategy for all undertakings and stubbornly pushes them forward; with a skillful power of leadership and organizational ability that give him a unified grasp over the course of all work and allow him to consolidate concrete guidance over the work of all sectors; and with a thriving will to work and a revolutionary vitality that does not know fatigue.

Indeed, the leadership art of our party created by the great leader and further developed and enriched by the beloved Comrade Kim Chong-il is a scientific and revolutionary leadership art that is capable of successfully solving all problems arising in revolutionary party-building, party activity and mass leadership, and in fact has become a powerful communist leadership art that exemplifies our era as well as all of the historical eras yet to come in the future of communism.

The thought and theory on the leadership art of the party set forth in the great leader Comrade Kim Il-song's classic "Historic Experience Gained in Building the Korean Worker's Party" have enormous theoretical and practical significance in the building of the revolutionary party of the working class, party activity and mass leadership. This derives first of all from their blazing of new paths in the theory of building the revolutionary party of the working class, and from their having fleshed out the theory concerning mass leadership. It also derives from their having opened up the brilliant prospect for getting the revolutionary party of the working class to be able, through the most revolutionary and people-oriented leadership art, to vigorously organize and mobilize the working masses to carry out the undertakings of socialism and communism.

Establishment of the leadership art of *chuche* in the construction of our party and in party activity is one of the immortal achievements of our party, and an invaluable asset that guarantees the final victory of the revolutionary cause of *chuche*. In coming to a full understanding of the leadership art of *chuche* and thoroughly embodying it is found a firm guarantee for constantly strengthening and developing our party into a *chuche*-type revolutionary party,

and for advancing our revolution along the most direct route to victory without the slightest hesitation or vacillation.

All functionaries and party members must more thoroughly embody the leadership art of chuche so as to resolutely preserve the unitary leadership of the great leader and the beloved Comrade Kim Chong-il in revolution and construction, and to draw the broad masses tightly in around the head of the party, and thereby more vigorously accelerate the sacred struggle for completion of the cause of chuche.

9062

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COLLECTIVE LEADERSHIP IS THE BASIC PRINCIPLE OF PARTY COMMITTEE ACTIVITY

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 23-27

[Article by Kim Chong-uk]

[Text] Strengthening the collective leadership of the party committee is a fundamental principle of party activity and a solid guarantee for achieving party leadership over revolutionary struggle and construction.

The party committee at each level is the supreme guidance organ and political staff of its corresponding unit. The success or failure of revolution and construction depends greatly on how party committees at each level perform their own roles. In order to enhance the capability and role of the party committee, collective leadership must be strengthened in the activity of the committee.

Fully perceiving the position and role of party committees in revolution and construction, the great leader Comrade Kim Il-song expounded in his immortal classic work "Historic Experience Gained in Building the Korean Worker's Party" on further strengthening the collective leadership of party committees at each level in a manner suited to the demands of actual development where the struggle to dye the whole society with the chuche idea have reached a new and higher stage.

The great leader Comrade Kim Il-song taught as follows:

"Collective leadership is the basic principle of party committee activity and a revolutionary guidance method stemming from the wisdom and strength of party members." ("Historic Experience Gained in Building the Korean Worker's Party," booklet, p 55)

Party committees at each level are the collective leadership organs that are directly responsible for, and organize and implement, all work--political, economic and cultural--of administrative and regional units, production units and work units.

By maintaining the collective leadership of the party committee is meant the elimination of individual subjectivism and arbitrariness and the handling of all new and important problems confronting party organizations through

collective discussion in the party committee. Put another way, the collective leadership of the party committee means that all issues facing the party committee, beginning with the line and policy of the party, are discussed and resolved through the positive participation of the members of the appropriate party committee using the ideas and initiative of the broad masses, and that the strength and wisdom of party members and workers are organized and mobilized to the maximum in the struggle to implement them.

Only when the all levels of party committees that organize and carry out all the work of their respective units resolutely maintain collective leadership can they successfully carry out the revolutionary tasks confronting them.

Collective leadership is the basic principle followed by the party committee in its effort to fulfill its own mission.

Party committees at all levels are collective leadership organs that are formed through election by the party masses, and function through the deliberation of their members. That which makes it possible for party committees to exercise collective leadership is that only the strength and wisdom of the party masses can correctly maintain the activity of party committees. There are limits to the strength and wisdom of one or two individuals. No matter how bright or talented an individual may be, that cannot take the place of the boundless wisdom of the masses. Vital and creative wisdom cannot help but come out of the masses. The wisdom of the individuals that make up the masses may be fragmentary and inadequate on an one-by-one basis, but, when brought together and systematized, become invaluable in finding new methods for problem solving. The task of gathering this wisdom and initiative of the masses together at the proper time and finding correct methods of problem solving belongs to the party committee, and can be fully discharged only through strengthening of collective deliberation. When party committee members go among the masses, live with them and listen to what they have to say, and then come back and get together, they are always able to come up with new and better opinions than they could have on their own, and to thereby formulate correct actions to take.

The building of socialism and communism is arduous and complex, and the enormous tasks that face party organizations go on and on. The difficult and complex tasks that arise in every time frame absolutely cannot be solved through the wisdom and strength of any one individual. They can be correctly carried out only when the policy objective of the tasks established by the party are conveyed to and permeate party members and workers, and their wisdom is consolidated, so that plans for action are established and the masses organized and mobilized for their implementation.

When responsible functionaries of party committees fail to perform their work by not establishing the correct direction to go or a sound course of action based on the positivism and initiative of party members, but handle all their work based on individual subjectivity and arbitrariness, not even a single task facing the party organization can be solved in a timely manner. The leadership role of the party committee cannot be correctly maintained through the wisdom and enthusiasm of one or two individuals; it can be enhanced only when the collective wisdom of the masses is fully manifested. Therefore,

party committees must thoroughly eliminate subjectivity and arbitrariness on the part of individual functionaries, and establish collective leadership as their foundation, in launching their own activities.

This bespeaks the fact that collective leadership has as its underlying principle that revolutionary tasks can be successfully carried out by bringing about a full manifestation of the revolutionary zeal and creative positivism of party members and workers in a manner suited to the basic principles of the party.

First of all, collective leadership thoroughly implements the line and policy of the party as set forth in each period of revolution and construction.

The line and policy of the party are implemented through each level of party organization. The question of whether or not party leadership over revolution and construction is firmly maintained, and the decisions and instructions of the party thoroughly implemented in the appropriate sectors and units, depends on how accurately the party committees that are the political staffs of the units involved perceive the true situation in these units, and on how fully they understand the intentions and needs of the workers, and then plan and carry out their work on that basis.

If this capability and role of party committees are to be correctly carried out, collective leadership must be strengthened.

Collective leadership makes it possible for the line, policy, decisions and instructions of the party to be most effectively implemented when it thoroughly maintains a scientific orientation and sense of realism in the actions of party committees. A concrete understanding of, and correct judgment concerning, the actual situation, as well as a realistic orientation in work plans and methodology, can be maintained only when party committees fully demonstrate their capacity for collective leadership so as to reflect the aspirations and needs of the broad mass of workers and the intentions of all party members. Party committees do possess, however, all of the conditions and capabilities necessary to make it possible to link up directly with the masses, and fully organize and mobilize the wisdom and initiative of the masses, through committees composed of outstanding functionaries, key workers, farmers, scientists and technicians from various sectors. As a result, when all levels of party committees strengthen collective leadership they are able to establish realistic administrative policies that conform to the will of the party on the basis of the needs and interests, as well as the strength and wisdom, of the masses, and on a grasp of the realities of carrying out revolutionary tasks that results from committee members living and working with the masses.

In the event that party committees do not fully demonstrate their capacity for collective leadership, they are not capable of exercising scientific and realistic leadership, and fall prey to such corruptions as formalism, subjectivism and expedientialism. By incorporating the will of the masses into party committees through collective leadership, and vigorously launching organizational political work in a manner that is suited to actual conditions, party committees are enabled to vigorously set in motion the revolutionary

zeal and creative wisdom of the masses in order to successfully implement party policy.

Strengthening the collective leadership of all levels of party committees that are rationally organized into administrative region units, production units and work units has key significance in bringing party leadership into touch with the actual situation and with the masses, in maintaining a scientific orientation and sense of realism in that leadership, and in vigorously organizing and mobilizing the masses toward implementation of the line and policy of the party.

Collective leadership in party committees also assures a unitary orientation and sense of unity in party leadership over revolutionary struggle and construction through grasp and control of state and economic organs, cooperative organizations, educational and cultural organs and social groups and organizations.

Leadership of the party over revolution and construction can be achieved when a unitary orientation and sense of unity are maintained in guidance that fuses the strength and wisdom of the broad masses together. If state, administrative economic organs and social organizations are to establish revolutionary discipline and order, and maintain consistency in their actions, in implementing the resolutions and instructions of the party, it becomes necessary for the party committee to lead all these efforts in a supervised and unified manner.

The party, as the highest form of organization among revolutionary organizations and as their political leader, provides unified guidance over work in general and the various revolutionary organizations in all sectors of revolution and construction, including economic construction and cultural construction. Consequently, it is the party committees which, as the supreme guidance organ and political staff of all regional, production and work units, guide the administrative, economic and cultural organs and social organizations within their own unit and lead all of their activities in a unified manner toward fulfillment of their objectives.

These capabilities and roles each level of party committee are fulfilled only through the strengthening of collective leadership.

When the key party policy problems that arise in each period of revolution are focused within the party committee, with economic and administrative functionaries carrying out administrative and economic work, and party functionaries vigorously launching party organizational and political work, in accordance with the assignments of the party committee, the resulting revolutionary tasks are fully carried out under the unified leadership of the party committee. When administrative and economic functionaries and functionaries of social organizations strike out on different paths to do their work, without collective discussion within the party committee, or an individual party functionary takes a free hand in this or that or whatever work, then there is a lack of firm understanding of the overall focus of the unit and the work of implementing party policy cannot be grasped and guided in a unified manner.

Only through collective leadership can party committees at all levels obtain a firm understanding of the actual situation from the committee members, including administrative and economic functionaries, functionaries of social organizations, laborers, farmers, scientists and technicians, who work in the various sectors, and can they provide unified leadership in seeing to it that the tasks that are discussed, approved and assigned in party committees are correctly carried out. By strengthening collective leadership, party committees give positive motivation to the administrative and economic functionaries and functionaries of social organizations in the appropriate regions, and through them see to it that party policy is correctly implemented by the workers and the leadership of the party over revolution and construction is fully attained.

In this way collective leadership is a most outstanding and scientific leadership method by which the party committee at each level is the master of the appropriate unit, and as such collectively discusses and decides upon a course of action and method for carrying out the line and policy of the party and for solving all problems that confront its sector, and is a revolutionary leadership method for vigorously organizing and mobilizing the party members and workers who are directly responsible for revolution and construction so as to bring about continuous advances and upsurges in carrying out revolutionary tasks.

By providing wise leadership in enhancing the leadership role of the party and in strengthening the collective leadership of the party committee during each phase of revolutionary development, our party has established a firm foundation for accelerating production and construction.

Through the creation of the Tae'an work system and the struggle for its implementation, the great leader Comrade Kim Il-song has further strengthened the collective leadership of the party committee.

It was the great leader who pointed out the fact that the key element in implementing the Tae'an work system is to be found in maintaining the collective leadership of the party, and who personally took charge of providing on-the-spot guidance for numerous factories and enterprises and making sure that the collective leadership of the party was correctly implemented. The work of party committees, which has been continuously intensified and developed through the struggle to implement the Tae'an work system, has been further developed and strengthened to a new and higher level through the wise leadership of the beloved Comrade Kim Chong-il.

It was the beloved Comrade Kim Chong-il who, fusing together party work and economic work, got party work to contribute to the complete and proper conduct of economic construction through the adoption and implementation of revolutionary measures for concentrating the focus of party committee efforts on vigorously accelerating economic work. The beloved Comrade Kim Chong-il provided the guidance for strengthening the collective leadership of party committees and positively demonstrating democracy within the party, so as to fully reflect the will of the producing masses, and for eliminating administrative shirking and belittlement of the masses and getting all

problems solved through party-oriented and political methods. As a result, today our party committees at all levels concentrate on the struggle to implement party policy, and to get the maximum display of the revolutionary zeal and creative positivism of the masses, so as to successfully handle all problems arising in socialist construction.

At present, the strengthening of the collective leadership of party committees of factories and enterprises, and of party committees in provinces, cities and counties, in improving economic management and vigorously accelerating production and construction, is a problem of greater urgency than at any previous time.

In strengthening the collective leadership of party committees and further enhancing the guiding role of the party in all fronts of socialist construction is to be found a guarantee for bringing about even greater miracles and advances in our revolutionary development. Party committees must firmly maintain the leadership of the party over revolutionary struggle and construction by thoroughly embodying the principle of collective leadership in their own activities.

Of first importance in strengthening the collective leadership of the party committee is the maintenance of collective decision making.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Inasmuch as the party committee is a collective leadership organ, all problems must be resolved in a collective manner in the party committee. If the will of the masses is ignored, and decisions reached by listening to only one or two people, then individual subjectivism and arbitrariness will prevail and correct decisions cannot be made."

Strengthening collective decision making is a prerequisite for maintaining the collective leadership of the party committee and an important guarantee for performing successful work. Only by strengthening collective decision making can the overall work of a unit be accurately understood and appropriate policies established for implementing the line, policy, decisions and instructions of the party, and can all of the work involved be vigorously pushed forward.

In order to strengthen collective decision making, democracy within the party must be fully manifested in order that the committee may be managed in a fixed manner in accordance with the requirements of party regulations, while at the same time the position of party members, who are the masters of the party committee, may be correctly maintained. No matter how often a party committee may meet and expeditiously discuss new and important problems, if democracy is not maintained in the meetings the position of committee members as masters of the party committee is in name only. It is only through a full display of democracy that enables members to fully articulate their will in party meetings that they can fully participate in the discussion of problems and bring their innovative opinions to bear on the problems being discussed. In a

party committee everyone, whether party functionary, administrative economic functionary, one who is higher up or one who is down below, must participate in the discussion of problems with the same rights and privileges and carry out the same mission.

From the perspective of collective leadership, a party secretary is one in the same with the chairman who presides over a party meeting. The party secretary must provide the leadership to assure that there is a maximum display of democracy in a party meeting so that members participate actively in the discussion of problems and resolve problems correctly based on the line and policy of the party. If party responsible functionaries do all the talking in a party meeting and ignore the opinions of others, there is no need for collective leadership. All responsible functionaries in a party committee must do everything possible to assure that democracy is fully applied in running a meeting so that the will of the members is positively reflected.

It is also important in strengthening the collective leadership of the party committee that it be run as a tight ship and that the responsibility and role of the members be increased.

Inasmuch as the masters of the party committee are the members who comprise it, the collective leadership of the party committee derives entirely from the actions of its members. Only by increasing the responsibility and role of the members can the militancy of the party committee be increased and its collective leadership correctly maintained.

Party organizations must do a proper job of putting the party committee together by attracting members who are loyal to the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il, as well as core members who are well versed in the work of the sector involved, skilled and competent.

Party organizations must strengthen their work with members so that they are always interested in the work of the party. The party committee must inject its members at the proper time with the party policy that has been set for each period of time, impart to them an overall understanding of the work of the party committee, and positively draw them into that work. Taking into consideration the level and abilities of members, the mission at hand and working conditions, the party committee must diligently perform the work of assigning tasks, reviewing progress in carrying them out and immediately addressing shortcomings so that they can correctly perform their roles. In particular, responsible functionaries of the party committee must correctly organize the activities of the party and monitor the progress of members in carrying out their assigned party tasks on a daily basis, and be models in adhering to the decisions of the committee. To this end an effort must be made for all members to always work from the position of being responsible to the party committee for doing their work, and, with respect to the tasks that have been discussed and allotted in the party committee, to fully display the revolutionary spirit of carrying them out to completion no matter what the work that is involved.

Members of party committees must enhance their own role so that the wisdom and constructive opinions of the masses are positively reflected in the work of the party committee.

In essence, collective leadership is providing leadership to embody a mass line. When the innovative will of the masses is fully reflected in the party committee, and the masses are recognized for their righteousness and humanity, the issues that are addressed and resolved in the party committee are dispatched in an admirable manner. Party committee members must always strive to go among the masses, work with them and conduct political work while listening attentively to their opinions on problems that arise, and find good solutions based on their innovative ideas. Only by so doing can the wisdom of the masses of party members be fully reflected, and can the collective leadership of the party committee accordingly become a powerful weapon for pushing forward revolutionary struggle and construction.

It is in this manner that collective leadership, as a revolutionary leadership method that is based on the wisdom and strength of party members who respect the independent aspirations and needs of the masses who are in turn the masters of revolution and construction and the motive force behind revolution and construction, constitutes the basic principle for the actions of party committees at all levels.

All party organizations and party functionaries must further strengthen the collective leadership of the party committee so as to increase the militancy and leading role of the party as much as possible, and thereby bring about a new turning point in the work of the party and more vigorously accelerate revolutionary struggle and construction.

9062

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A CORRECT ORGANIZATION VIEWPOINT IS A PRECONDITION FOR STRENGTHENING PARTY LIFE

Pyongyang KULLQJA in Korean No 9, Sep 86 pp 28-31

[Article by Ch'oe Ch'an-to'k]

[Text] The strengthening of party life for its members is an important problem arising in the building of the revolutionary party of the working class. Only when the party of the working class enhances a party organizational viewpoint and establishes a self-conscious spirit of party life among its members can it strengthen the militancy of the party and vigorously push forward revolutionary struggle and construction.

Party life is composed of organizational life and ideological life. It is through organizational and ideological life that party members are brought together organizationally, and are enabled to have the ideo-spiritual make-up and qualities of party members and to fulfill their mission as political movers.

To possess a lofty organizational viewpoint is a precondition for functionaries and party members to properly engage in party life.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"A correct organizational viewpoint is a precondition for living a worthy party life."

A party organizational viewpoint is that noble character of the party member who endeavors to regard the party organization as one's motherly bosom and to treat it with respect, to work and live with a thorough grounding on the party organization, and to accept the guidance and control of the party organization. In short, a party organizational viewpoint is the viewpoint and attitude of party members toward the party organization.

The problem of viewpoint and attitude toward the party organization is connected with the issue of the ideology of party members. Ideology is the key factor that defines all the actions of individuals. To the extent that

ideology defines the actions of individuals, then the question of how party members are to participate in party life depends on their ideology, that is, on what their viewpoint and attitude toward party organization are. When party members have a correct viewpoint and attitude toward party organization, they regard political existence as precious and participate actively and with self-awareness in party life to glorify it.

In maintaining a lofty organizational viewpoint, functionaries and party members first of all have a correct understanding of the party, and as a result participate actively in party life.

The important thing in properly engaging in party life is to have a correct understanding of the party. Only by having a correct understanding of the party can party members come to regard the party organization with respect, have unbounded love for it and view it as something precious.

When party members have a solid position and attitude of regarding the party organization with respect, so that they handle all problems arising in their work and life by looking to the party organization and accepting its help, they are enabled to truly engage in party life, without the slightest interruption, and in the process of so doing to undergo revolutionary development while at the same time enriching and glorifying their political existence. Consequently, the issue of possessing a correct understanding of the party is a fundamental issue in whether or not one's political existence is correctly enriched and glorified.

The foundation of a correct understanding of the party is a clear-cut understanding of the fact that our party is the great leader Comrade Kim Il-song and that he is the party.

The great leader Comrade Kim Il-song is the embodiment of what is best for our party, our revolution and our working class, and his teachings constitute the organizational concept of the party. The great leader's wishes are the dreams of our party and people, and his intent is the will of our party and people. Accordingly, the party is one in the same with the great leader Comrade Kim Il-song and he is one in the same with our party.

All functionaries and party members must fully understand that the great leader is our party, so that they perceive the party as the bosom of the leader and consider it as more precious than their own lives, and treat the party organization with respect. They then also come to completely entrust their destiny to the party, and to develop a resolute faith that their destiny is one in the same with the party, no matter what the conditions or circumstances.

The party life of an ordinary member in Samsok-ri, Chungghwa County, is a good demonstration of this. Day after day over the course of 40 years of party life, from the founding of our party through the periods of democracy building, war and post-war restoration up until today, this individual participated actively in the life of the party. Even today, when he is more than 70 years old, he works in a sub-team and seeks out the party cell where he is given assignments and carries them out. Even though the party cell

secretary is a younger comrade who entered the party under his own sponsorship, his demeanor when he addresses party life in the [younger man's presence] has always been respectful and sincere.

Into the underpinnings of this noble organizational viewpoint with which everyone--from old anti-Japanese fighters to members who have just joined the party, from party members who work in responsible positions in central organs to those who toil in factories and cooperative farms--puts their shoulders together and entrusts everything to the party organization, flows an absolute and unconditional loyalty to the great leader Comrade Kim Il-song, a sacred ideological mind-set of our party members who regard the party as none other than the bosom of the leader.

It is in this manner that functionaries and party members must be brought to positively endeavor to enhance their party organizational viewpoint so that, when they possess a correct understanding of the party, they work and live with absolute faith in the party organization, possessed of the high political awareness that one cannot survive for even an instant apart from the party organization, and consciously accept the leadership and control of the party organization.

For functionaries and party members to have a correct party organizational viewpoint they must also be brought to live a true party life in the sense of thoroughly carrying out the decisions and instructions of the party, as well as the tasks assigned by the party.

A key requirement in having a correct party organizational viewpoint is for party members to complete their own revolutionary tasks. The revolutionary task of a party member is an expression of loyalty to party and leader that is forged in the process of practical application in carrying out the decisions, instructions and revolutionary tasks of the party.

The decisions and instructions of the party are conveyed and assigned to party members through the party organization, and party members carry out their own revolutionary assignments as the vanguard and political movers of the revolution in the process of implementing the decisions and instructions of the party. Without the party organization it is not possible to even consider revolutionary activity on the part of party members, nor to think of struggle to implement the line and directives of the party. Party members without exception carry out revolutionary tasks assigned by the party organization and provide the party organization with daily critiques of progress in implementing them. As a result, the issue of how well revolutionary tasks are being carried out depends in large part on the attitude and position concerning the party organization.

To possess a solid organizational viewpoint is to instill in party members the revolutionary position and attitude of unconditionally carrying out to completion the line, policy, decisions and directives of the party. A party member with a firmly established party organizational viewpoint always accepts the decisions and instructions of the party organization as totally legitimate, and, displaying a high degree of responsibility and initiative, unconditionally implements them regardless of how difficult the situation may

be. In the possession of a correct organizational viewpoint is found the key for fulfillment of party members' revolutionary assignments.

To possess a correct party organizational viewpoint is also to establish an attitude of self-conscious party life through unquestioned acceptance of the guidance and control of the party organization.

An important requirement arising in the strengthening of party life is the establishment among functionaries and party members of an attitude of self-conscious party life.

Party members are self-conscious revolutionaries who have joined the party with the determination to devote everything to party, leader and revolution. Party members should participate in party life in a self-conscious manner, not through some form of extortion or control.

When party members possess a correct organizational viewpoint they come to establish an attitude of self-conscious party life. Party members with a solid party organizational viewpoint truly participate in party life, possessed of self-consciousness and awareness, and always take the standards of party life as iron-clad rules in work and life. They are to always participate in party meetings and critiques of party life with self-awareness and the attitude of being masters, and, self-consciously safeguarding party organizational regulations, participate actively in criticism, self-criticism and ideological struggle. In addition, they should volunteer for party assignments and stay with the revolutionary tasks they have been assigned to completion, with full responsibility, sacrificing their own self-interest on behalf of the interests of organization and collective.

In particular, in possessing a correct party organizational viewpoint, it is even more important for party cadre to spontaneously accept the guidance and control of the party organization, and thereby establish a self-conscious attitude toward party life. Even though in work there are responsible functionaries and guidance functionaries, party life should be approached with a single set of party rules and patterns for party life which everyone uses with a firm position and attitude that there are neither those who are superior or inferior.

The party life of a responsible functionary of the Chunghwa County Party Committee amply shows that, when a party organizational viewpoint is enhanced, a self-conscious attitude toward party life is thoroughly established.

It was at a time when an active effort was being made to establish a building materials base, including cement factories and brick factories, in the county. One of the responsible functionaries of the county party, ridding himself of the outdated viewpoint that he was a functionary who only got involved in providing guidance and in organizing and reviewing party assignments, volunteered to take care of taking care of the materials needed most urgently in the project, was given the assignment and carried it out in an exemplary manner. When this fact became known, other county functionaries rid themselves of their old work attitude and viewpoint of just sitting around the office giving orders and making demands, and instead adopted the spirit of

spontaneously taking on a job, overcoming obstacles one by one, with the result that significant accomplishments were achieved not just in building a cement plant, but also in establishing a regional industrial foundation and commercial and service base. This demonstrates the fact that it is especially important for cadre party members to become models for the masses in having a correct viewpoint and attitude toward party life and in solidifying their party organizational viewpoint.

To maintain such a lofty party organizational viewpoint constitutes a firm guarantee for getting functionaries and party members to regard the party organization as their motherly bosom in unconditionally and completely carrying out the mission and assignments of the party organization, and in establishing a self-conscious attitude toward party life, and thereby to glorify the political existence of party members and strengthen the power of the party.

Today, as we enter a new stage in the development and building of our party, we are faced with the historic task of dyeing the entire party with the chuche idea. In order to brilliantly carry out this historic task, the militancy of the party must be further strengthened and the party life of party members properly undertaken.

In enhancing an organizational viewpoint and strengthening party life among party members, the important thing is to learn from the noble example of lofty organizational viewpoint personally demonstrated by the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The most important thing for functionaries in having a correct organizational viewpoint is to emulate the noble example of lofty organizational viewpoint personally displayed by the leader."

Emulation of the noble example of lofty organizational viewpoint maintained by the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il is the most important requirement for strengthening party life and the basic method for enhancing party organizational viewpoint.

Throughout the course of protracted revolutionary struggle, from the first day he embarked on the road of revolution to gather together and lead a revolutionary organization, up to today, the great leader has personally set a noble example of lofty organizational viewpoint that all revolutionaries must emulate.

Even when he was leading student projects and working in faraway places, when the day came for a critique of party life, the beloved Comrade Kim Chong-il said that he too was a party member attached to a party cell, and that a critique of party life should be made, and immediately sought out a party cell. In addition, when party tasks were given out to party members by the party cell, he volunteered for them and accepted the task of keeping party members advised every day of the status of things and of party policy, doing so faithfully as if it was his daily work.

We must thoroughly emulate and embody the shining example of organizational viewpoint displayed by the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il, and thereby establish a revolutionary organizational viewpoint and a self-conscious attitude toward party life.

Also of importance in enhancing a party organizational viewpoint and properly engaging in party life is a correct understanding of the requirements of party rules and standards of party life.

The underlying principles that functionaries and party members must adhere to in the conduct of party life are fully laid out in party rules and the standards of party life. Party rules and the standards of party life cover all of the issues that must be addressed by members of party organizations that have to do with possessing a correct party organizational viewpoint and engaging in party life, including what the duties and rights of party members are and how to participate in party life, how to carry out the decisions and work assignments of the party organization, and how to report problems arising in work and living to the party organization.

Only by fully understanding party rules and the standards of party life can party members live and work in accordance with the will of the party. Accordingly, functionaries and party members must diligently study party rules and come to a deep understanding of the standards of party life. In addition, they must monitor party organizational and ideological life, keeping in mind the provisions of party rules, and correct any shortcomings that appear.

It is also important that the role of party organizations be increased in order to enhance organizational viewpoint and properly engage in party life.

The proper exercise of guidance over the party life of members is the fundamental task of party organizations. Party organizations must at all times focus deep interest on the party organizational and ideological life of party members, and responsibly carry out party life guidance no matter what work there is to be done.

The work of enhancing a party organizational viewpoint and strengthening party life among party members should not be left to their self-consciousness alone, but can be successfully carried out only when the guidance and assistance of the party organization become an inner support. So that party members truly participate in party life with a revolutionary organizational viewpoint, party organizations must grasp and guide all aspects of their organizational and ideological life, and, using a variety of methods and forms, vigorously launch

ideological indoctrination and struggle to correct any deficiencies in organizational viewpoint.

Increasing the role of party cells is an important requirement in establishing a revolutionary organizational viewpoint and self-conscious attitude toward party life among party members. The party life of members is organized and guided by the party cell. The party cell is relied upon by party members throughout their lives and is the focal point for party life, and is the bottom line organization of our party in providing the assistance and guidance needed for party members to conduct their lives from a revolutionary organizational viewpoint.

Just as all of the cells in a person's body must function in harmony for that person to be healthy, only when the party cell as the foundation organization is vigorously active can all party members actively participate in party life, possessed of a correct organizational viewpoint, and can a healthy attitude toward party life be established throughout the entire party. Party cells must continuously increase their sense of necessity so that party members will launch party life on a high level with a correct position and viewpoint toward party organizational life.

The revolutionary principle set forth by our party concerning the enhancement of a party organizational viewpoint constitutes a fundamental issue arising in party members strengthening party life and resolutely maintaining the leadership of the party.

We must uphold and thoroughly implement the will of the party with respect to having a correct party organizational viewpoint, so that all party members further glorify their name and honor as members of the glorious Korean Workers Party.

9062

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LET US CONDUCT EFFECTIVE INDOCTRINATION IN THE CHUCHE IDEA IN CONNECTION WITH
CONCRETE PRACTICAL ACTIVITIES

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 32-36

[Article by Yi Pong-ho]

[Text] Our revolution, which was set in motion, brought to victory and has continued to advance under the banner of the great chuche idea, is being even more vigorously accelerated to a new and higher stage of modeling the whole society after the chuche idea. The struggle to model the whole society after the chuche idea is a glorious and proud struggle to thoroughly embody the chuche idea in all sectors of revolution and construction so as to bring about their complete victory. One of the key tasks facing party ideological work in embodying the chuche idea in the practical application of revolution so as to achieve that complete victory is that of conducting effective indoctrination in the chuche idea in conjunction with concrete practical activities.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Indoctrination in the chuche idea must at all times be carried out in close conjunction with the practical conduct of revolution. To come to a fundamental understanding of the chuche idea is in no way the pursuit of study using theory alone, detached from reality. Indoctrination is isolation from practical revolution is useless."

The connection of ideological indoctrination with practical revolution is one of the key principles that must always be resolutely adhered to in party ideological work.

In general, ideological work derives from the need to solve real problems arising in real situations, and has the mission of serving the needs of reality. Indoctrination that is detached from reality and does not serve what is real has no use whatsoever. In order for indoctrination to be expressed in terms of actual results, it must be organically connected with what is real and be carried out in a process of synergism. Only indoctrination that is

connected with reality can serve the needs of what is real, and can correctly carry out its own mission.

The concept of carrying out indoctrination in the chuche idea in conjunction with concrete practical activities is a consistent idea of our party that reflects such requirements of party ideological work.

Carrying out effective indoctrination in the chuche idea in conjunction with concrete practical activities means to indoctrinate party members and workers so that the profound principles of the chuche idea are accrued as knowledge, and at the same time are accepted as firm revolutionary beliefs and thoroughly embodied in all aspects of practical activities.

The immortal chuche idea is a great guiding concept of revolution and construction that was created to reflect the demands of a new era in history, the chuche era, and the practical needs of our revolution. The chuche idea, created and enriched in the proud practical struggle of our revolution, is a powerful weapon of practical revolution that, starting with the principles of chuche, scientifically delineates the essence of nature and society and the inevitability of their development, and clearly defines a leadership method and leadership principle for revolution and construction. The chuche idea is not as such theory for the sake of theory, but rather a great guiding concept that provides a powerful weapon of practical revolution for mapping out the future of revolutionary struggle and for achieving the independence of the popular masses. Therefore, consistent launching of indoctrination, in conjunction with practical activities, to arm party members and workers with the chuche idea, constitutes an important requirement of party ideological work in remaking man, society and nature in accordance with the demands of chuche so as to build and perfect communist society.

The effective launching of indoctrination in the chuche idea in conjunction with practical revolution is, first of all, a necessary requirement for nurturing all party members and workers as true communist revolutionaries having a firmly established chuche revolutionary world view.

A scientific and revolutionary world view is the most important earmark that characterizes the ideological and spiritual makeup of the communist revolutionary. Only when individuals possess a correct world view can they become practical doers who throw themselves into the revolutionary struggle for socialism and communism, and revolutionaries who are endlessly loyal to party and leader.

The immortal and great chuche idea is the true revolutionary world view that must be maintained by communist revolutionaries of our day and age.

The revolutionary world view of chuche has been shaped not only by incorporating the profound principles of the chuche idea and accepting them as firm beliefs, but also through the tempering of a strong revolutionary will.

Carrying out indoctrination in the chuche idea in conjunction with practical activities makes it possible to come to a deep theoretical understanding of the principles of the chuche idea and to buttress its legitimacy and vitality

through practical application, and thereby to accept the chuche idea as a firm revolutionary belief. This is related to the fact that practical revolution is the starting point for understanding and the yardstick for truth. The focus of knowledge is objective phenomena that exist in concrete reality, and the process of cognition is a process of practical activity intended to remake and transform nature and society. Therefore, it is in the process of indoctrination in the chuche idea and of practical activity to embody it that people come to understand the profound truths and legitimacy of the chuche idea, and through the experience of living that they come to accept it as an unshakeable revolutionary belief.

Maintenance of resolute will is an important requirement for those who would establish a revolutionary world view. Someone who does not have a strong will cannot vigorously launch a struggle to apply that knowledge in practical revolution, no matter how much he knows about natural and social phenomena.

Resolute revolutionary will is tempered through a vigorous process of practical application of revolution in which any and all obstacles and setbacks are staunchly pushed aside. The struggle to embody the chuche idea in the building of socialism and communism is extremely difficult and complex, and it is in the course of arduous struggle to advance it to victory that people forge a strong revolutionary will.

It is in this manner that people come to fully understand the profound truths and vitality of the chuche idea through indoctrination and the practical application of difficult and complex revolutionary struggle to embody it, and to forge the strong revolutionary will that is a hallmark of the communist revolutionary.

This demonstrates the fact that effectively launching indoctrination in the chuche idea in conjunction with practical revolution constitute key requirements in nurturing party members and workers as true communist revolutionaries with a firmly established revolutionary chuche world view.

Effectively carrying out indoctrination in the chuche idea in conjunction with concrete practical activities is also an important requirement in getting party members and workers to responsibly carry out their assigned revolutionary tasks, so that the building of socialism is vigorously accelerated.

The primary objective of ideological indoctrination is to fan the revolutionary zeal and creative positivism of the people so as to vigorously accelerate socialist economic construction. The key point in accelerating socialist economic construction is to concentrate on successfully occupying the 10 major prospective targets of socialist economic construction during the 1980's. Our party is today is defining the concrete tasks and practical methods for occupying the 10 major prospective targets of socialist economic construction. The tasks of socialist economic construction set forth by our party are extremely glorious and proud tasks that will make it possible to further strengthen the economic power of the nation and to significantly improve the people's standard of living, but at the same time are difficult

struggle tasks that must be carried out under unprecedentedly complex and extreme conditions.

The enormous revolutionary tasks that confront us, coupled with the difficult situation caused by the U.S. imperialists and South Korean puppet clique, demand that all party members and workers have a firm chuche position and position of being the masters and fight on stubbornly without the slightest hesitation or vacillation, no matter how ill a wind may blow.

To overcome all obstacles and bottlenecks, possessed of the position of being the masters of revolution and displaying the revolutionary spirit of self-reliance and hard work, is the source of the strength that makes it possible to accelerate socialist economic construction.

Carrying out effective indoctrination in the chuche idea in conjunction with concrete practical activities represents the single most important requirement for enabling party members and workers to responsibly perform their assigned revolutionary tasks from a position of being masters of the revolution, and thereby to victoriously occupy the 10 major prospective targets of socialist economic construction, to smash the new war provocation schemes of the U.S. imperialists and South Korean puppet clique, and to quickly attain the independent unification of the fatherland.

In addition, effectively launching indoctrination in the chuche idea in close conjunction with practical revolution is at the same time an important requirement for preserving and embodying the purity of the chuche idea so as to build a communist future in which the whole society has been modeled after the chuche idea.

A communist society in which the independence of the popular masses has been completely attained is built through a process in which the purity of the chuche idea is preserved and the idea completely embodied.

The chuche idea is a great concept that maps out a resplendent future for mankind. On the basis of the chuche idea it is clear that there is a long and complex path to follow to a communist future in which mankind has been freed from the constraints of nature and society and has fully realized its own independence. It is through a process of applying the chuche idea that maps out the future of the revolution in practical application that nature is to be subjugated, society developed and mankind remade, so that the dreams of mankind are finally attained.

If a communist society that fully embodies the chuche idea is to be built, the purity of the chuche idea must be permanently preserved and made to shine until the end. This will be accomplished only if all party organizations carry out indoctrination in the chuche idea among party members and workers in conjunction with practical activities, so that they are not only armed with the profound truths of the chuche idea, but also accept it as their flesh and bones, a unitary faith, embodying it thoroughly in concrete practical activity. Consequently, the effective carrying out of indoctrination in the chuche idea among party members and workers in conjunction with concrete practical activity constitutes an important requirement for building a

communist future in which the whole society has been modeled after the chuche idea.

All of this shows that effectively launching indoctrination in the chuche idea in close conjunction with concrete practical activity is an important requirement of party ideological indoctrination designed to remake individuals as true communist revolutionaries with a firmly established chuche revolutionary world view, and to accelerate socialist economic construction, so as to build a communist future embodying the chuche idea.

Our party has established the carrying out of indoctrination in the chuche idea in close conjunction with practical revolution as an important principle of party ideological work, and has provided wise leadership for all party organizations to consistently adhere to it and thoroughly implement it.

Under the leadership of the party, party organizations in our South Hwanghae Province have achieved significant results by vigorously carrying out indoctrination in the chuche idea in conjunction with concrete practical activity.

The result of actively launching indoctrination in the chuche idea in conjunction with concrete practical activity in our province, where the ideological makeup of the people was extremely complex after liberation and the cease-fire due to the vicious scheming of the U.S. imperialists and South Korean puppet clique, is that today all party members and workers have taken to heart the truth and invincible vitality of the immortal, great chuche idea, and fully perceive loyalty to party and leader as their revolutionary faith and obligation.

As is already widely known, the new generation of youth of Kumsan-ri in Paech'on County have established and firmly rooted 63 new households as a result of their burning desire to make their village, which is on the demarcation line directly opposite from the enemy, into a communist paradise on earth where the chuche idea is in full bloom and to preserve it from generation to generation, and a tractor operator at the Tokchon Cooperative Farm filled in wetlands and bogs along the river to cultivate more than 6,700 pyong [1 pyong = 3.306 m²] of fields to contribute 51 tons, 700 kilos of rice over several years to the nation as patriotism rice. That which forms the foundation of this beautiful behavior on the part of the new generation of youth of Kumsan-ri and the Tokchon Cooperative Farm tractor operator is the revolutionary faith of chuche and a flawlessly clean and pure loyalty to party and leader. This is a proud outcome derived from the results of party organizations within the province having implemented the party's concept of carrying out indoctrination in the chuche idea in conjunction with practical revolution, and is vivid proof of the depth of the ideological and spiritual makeup of the party members and workers of the province.

Fully demonstrating the revolutionary spirit of self-reliance and hard work so as to bring about new innovations in production and construction is one of the key results attained by the Provincial Party Committee in lower level party organizations through effectively carrying out indoctrination in the chuche idea in conjunction with practical activities.

Today, every place in our province where party organizations are active, including factories, enterprises and cooperative farms, the revolutionary spirit of self-reliance and hard work is being fully demonstrated and a continuous series of miracles and innovations achieved in production and construction.

The workers and technicians of the Ongjin Knitting Needle Factory in particular, possessed of the revolutionary spirit of self-reliance, used their own resources to semi-automate and automate the knitting needle production process, and found a way to replace imported steel wire with a domestic source, with the result that the factory's self-sufficiency was increased, considerable labor conserved and production normalized at a high level.

All of this is vivid proof of the legitimacy and vitality of our party's guidelines for ideological work with respect to vigorously launching indoctrination in the *chuche* idea in close conjunction with practical revolution.

Our party today urgently requires that, given the practical needs of our developing revolution and the situation that has been created, indoctrination in the *chuche* idea in conjunction with concrete practical activity be even more energetically carried out.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"All party organizations must effectively carry out indoctrination in the *chuche* idea in conjunction with practical activity so as to firmly arm party members and workers with a *chuche* world view and have them display the attitude of being the masters in revolution and construction."

The important thing in effectively launching indoctrination in the *chuche* idea in close conjunction with concrete practical activity is to correctly integrate the work of inculcating an understanding of the principles of the *chuche* idea with practical problems arising in real situations.

Integrating indoctrination in the principles of the *chuche* idea with real-life problems constitutes a powerful means for enabling party members and workers to unwaveringly walk the path of difficult and complex revolution, possessed of the self-consciousness that they are the masters of revolution and of a faith in victory, by inculcating in them a deep understanding of the truth and greatness of the *chuche* idea, its justness and vitality. It can be considered a powerful means of bringing to life and instilling the profound truths of the *chuche* idea--a means with greater power of persuasion than just hard facts--and of taking them to heart as revolutionary faith.

We must effectively carry out indoctrination in the *chuche* idea in conjunction with the great achievements attained in the historic struggle of our party and people, with the fundamental transformation that has been wrought in their life and existence, and with the record of accomplishments of their own units.

In doing so all party members and workers must strive to possess the invincible faith that, when they move forward under the banner of the chuche idea with the leadership of party and leader, the shining future of the revolution is at hand, and to fight fiercely to complete the cause of chuche without the slightest hesitation, no matter how dark the circumstances.

Also of importance in effectively launching indoctrination in the chuche idea in close conjunction with concrete practical activity is for all party members and workers to fully manifest the position and attitude of being the master.

The attitude of being the master of the revolution is a revolutionary attitude and position that must be possessed by revolutionaries in order to fulfill the revolutionary cause of chuche and build a communist society in which the independence of the masses has been attained.

As taught by the chuche idea, the working masses must have the position and attitude of being the master in revolution and construction, and it is to the extent that they do that they are the masters of all things. Only by so doing can their boundless creativity be continuously manifested in revolution and construction.

The attitude of being the master of revolution derives from devoting all of one's wisdom and energy to carrying out, with responsibility and initiative, whatever task may be assigned by party and leader, no matter how difficult. Only he who possesses that special spirit that says that when it comes to a party directive, it must be carried out unconditionally, without discriminating between what is easy or hard and without regard to whether or not the conditions are good or bad, can be said to be a revolutionary who has the position of being the master.

We must provide indoctrination so that all party members and workers fully perform the revolutionary tasks that have been assigned to them, possessed of the position of being masters of revolution, by effectively carrying out indoctrination in the chuche idea in conjunction with concrete revolutionary assignments delegated by their own units. At the same time, we must indoctrinate party members and workers to launch a fierce struggle against the occurrence of work not being responsibly performed, with just lip service being given to it without a position or attitude of being the master, and of revolutionary tasks not being carried out at the proper time while just going through the motions.

The effort to carry out revolutionary tasks using one's own resources, possessed of the revolutionary spirit of self-reliance and hard work, is a key problem arising in effectively launching indoctrination in the chuche idea in conjunction with practical activity.

The revolutionary spirit of self-reliance is a noble revolutionary spirit based on the immortal chuche idea. The chuche idea posits that the master of one's destiny is oneself, and that the power to shape one's own destiny is found within oneself. That being the case, the masses must believe in their own strength and solve all problems with their own strength. Only by so doing can they fully perform the revolutionary tasks assigned by party and leader, and further glorify the socialist system of our nation that embodies the chuche idea.

We must strive, by vigorously pushing forward indoctrination in the chuche idea in conjunction with concrete practical activity, for all party members and workers to take the initiative in completing all work with the revolutionary spirit of finding more of what they don't have enough of and making what they lack, carrying out their assigned tasks with their own strength.

Self-reliance is definitely not something that is easy; it is the product of steadfast quest and enduring effort.

We must strive to have functionaries and workers positively launch, from a chuche position, a struggle to seek out and mobilize all of the reserves within their own units in order to devise technical processes suited to their own fuels and raw materials, with the conviction that they can do it, no matter how difficult it may be. In doing so we must strive for a continuous manifestation of innovative suggestions and creative ideas that prove their worth in production and construction that allow us to solve, using our own resources construction, the scientific and technical problems arising in making the people's economy chuche-oriented, modern and scientific.

An effective means of carrying out indoctrination in the chuche idea in close conjunction with concrete practical activity is to perform this work using a variety of styles and methods.

Under circumstances where the concrete conditions in which people live and work are different, and where their level of preparedness is not the same, ideological indoctrination must be carried out using a variety of appropriate styles and methods in order that it may be effective.

We must undertake this work using all means and methods of propaganda and agitation, beginning with reformative indoctrination based on positive models.

We must vigorously fight to remake man, society and nature in accordance with the demands of chuche, and thereby build a communist society in which the entire society has been modeled after the chuche idea, by thoroughly embodying the party's concept of effectively carrying out indoctrination in the chuche idea, whose justness and vitality have been demonstrated in practice, in conjunction with concrete practical activity.

9062

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THE ESSENTIAL CONTENT OF THE CHUCHE VIEW OF LIFE

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 37-43

[Article by Kang Min-ku]

[Text] The question of how one lives one's life in such a manner that it is a life of utmost nobility is an extremely important problem for mankind, one that depends on one's view of life. In a word, a view of life is represented by one's interpretation of and viewpoints concerning life. In living one's life, one's actions equate to the manner of living and one's view of life is comprised of one's interpretation, opinions and position concerning life and living.

The chuche view of life, as explained on the basis of the philosophical principle of chuche that states that men are the masters of all things and determine all things, is a people-centered view of life that stipulates that people are the masters of their own destinies.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The chuche idea, posing fundamental philosophical problems by putting people first in importance, has set forth the philosophical principle that people are the masters of all things and determine all things.

"To say that people are the masters of all things is to say that they are the masters of the world and their own destiny; to say that they determine all things means that they have a decisive role in remaking the world and shaping their own destiny." ("On the Chuche Idea" booklet, p 9)

To scientifically explain the problem of human existence requires an explanation of the mutual relationship between man and the world. People live in the world and the process of their lives and that of molding their destiny is a process of reciprocity between man and the world. Accordingly, the chuche view of life stems from the philosophical world view of chuche that defines the reciprocal relationship between man and the world.

The philosophical principle that states that man is the master of all things and determines all things is a principle of a scientific world view which most correctly explains the reciprocal relationship between man and the world, and is at the same time the formative principle of the chuche world view.

Having established a correct viewpoint concerning the problem of man's destiny based on the philosophical principles of chuche, a way has been opened up to overcome the fatalism and pessimism that had said that one's fate depends on "God" or circumstances beyond one's control, and to live and fight with revolutionary optimism, firm convictions and utility in life.

Man, as a social being, not only lives in the world but also in social organizations. In order to scientifically treat the problem of human life, not only must the reciprocal relationship between man and the world be correctly defined, but also that between social organization and each individual.

As a social being, man cannot live apart from society and collective. By the same token, the collective is a collection of individuals and cannot be a collective without individuals. More specifically, those directly responsible for living are the individuals that live within the collective. Therefore, one's view of life must provide answers to the questions of how each individual is to go about cultivating a correct viewpoint toward life and how people should act, and how to lead a useful and happy life that conforms to the fundamental interests of the masses, who are the social unit, and of mankind. These problems cannot be solved without an understanding of the relationship between the collective and the individual.

The chuche view of life establishes the fact that the interests of the collective and those of the individual are in fundamental agreement, and that the life of each individual is supported and developed within the context of the life and development of the social collective, and thus supports a collective view of life that is in fundamental opposition to the individualistic view of life that defines one's existence as separate from the social collective.

Thus the chuche view of life is a people-centered view that, based on a scientific understanding of the position and role occupied by people in the world, provides correct solutions to the issue of their destiny, and is a collectivism-oriented view of life that defines the basic methods and courses of action for every individual to enjoy his own life within the context of the social collective.

The chuche view of life establishes that, for the people, their socio-political existence is of greater value than their physical existence, thereby setting the most scientific interpretation, viewpoint and position concerning human life.

The great leader Comrade Kim Il-song taught as follows:

"For man as a social being, it can be said that his socio-political life is more precious than his physical existence." ("Collected Works of Kim Il-song" Vol 27, p 396)

People have a vital interest in maintaining their existence, and having done so, become aware of the importance of asking what life is and what kind of life should be lived and built upon. The chuche view of life shows us that in the life of a person there is a physical existence and, at the same time, an even more precious socio-political existence.

Unlike animals, people have consciousness, and as a result seek to obtain immortality. They come to regard life as ephemeral and meaningless if death is permanent when physical death occurs. Consideration of the question of whether or not there is life after death, and if so, what that existence is like, takes on monumental significance to those who seek permanent life and development.

For a long period of time in history, however, mankind understood that life began when one was born into the world and that the body disappeared at death, and consequently believed that existence was tied to the body and that there was only physical existence, and did not appreciate the fact that there was such a thing as a socio-political existence to be lived. Then, when there were more numerous opportunities for happiness in life, it was lived by seeking to fill it with physical pleasure and to satisfy individual desires. This view, in which physical existence was considered to be the totality of life, did not perceive the fundamental differences that do in fact exist between man and other forms of life, and reduced the conduct of human life to the level of that of common animals.

By showing that man has not only physical existence, but also socio-political existence as a social being, the chuche view of life grasps the essence of human existence and charts the course for him to live.

Physical life is linked together with the biological functions by which man sustains his own body and produces his offspring. It is maintained by the vital metabolism of the human body, the entire process of which is controlled by biological laws. While man cannot live in the absence of these vital functions and biological laws, they nevertheless do not constitute the entirety of man's existence. Animals also have a biological existence. But man, as a social being who possesses freedom, in contrast to animals, which engage in biological functions geared only toward meeting their physical needs, engages in socio-political functions to fulfill social needs and enjoys a life of value in the struggle to live and develop as master of the world and his own destiny.

For man, physical existence and socio-political existence both are of value. However, the question of which of these two forms of existence is of greater value is always pressing on those engaged in revolution. A correct interpretation of this problem constitutes both the fundamental viewpoint of man concerning life and the essence of the chuche view of life.

As historical experience in revolutionary struggle has shown, the path of revolution is arduous and goes hand-in-hand with incomprehensible hardship and suffering. Revolutionaries may follow the path of arduous revolution in some far-off land, apart from collective and comrades, and may perish at the guillotine in battle with a brutal enemy. Consequently, when revolutionaries are confronted with choosing between the path of life and that of death, they are faced with the question of whether to die physically and forever glorify their socio-political existence, or to continue to live physically and to be forever dead in a societal sense. This dichotomy between the boundless drive for immortality and the finiteness of human existence can be resolved only through a new view of life in which socio-political existence is incomparably more precious than physical existence, and is in itself immortal life.

That socio-political existence is incomparably more precious than physical existence is related to the fact that only through such existence can man maintain this value and dignity as a true social being. The true value and dignity of man are determined by how he devotes himself to the interests of society and collective, and by how much he contributes to the struggle of the masses for independence.

The person who considers physical existence alone as precious, who is concerned only with preserving it over the long term, who acts only to satisfy his physical desires and contributes nothing to society is not able to enjoy the value and utility of life, no matter how long he lives, nor to preserve the dignity of mankind as a true social being. In contrast, when one has devoted one's life, no matter how short, to achieving the independence of the masses, then that life is considered to have had value and honor.

That people regard their physical existence as precious results not from a desire to use it to live like animals, but rather from conditions in which physical existence requires them to give it up to live as masters of nature and society. The value of physical existence is not in and of itself, but rather as the physical means for maintaining socio-political existence and living in a humane manner. Consequently, revolutionaries view their own physical existence as a means for glorifying their socio-political existence, and devote everything to do so.

Socio-political existence is also the highest order of existence, more precious than physical existence, because it is existence that offers immortality.

Physical existence comes to an end, but there is no end in socio-political existence. Man lives and dies, and the period of his life is but an instant in the history of mankind. The socio-political existence of man, however, shines on forever, even after his body dies. That socio-political existence has no end has to do with the fact that it, in contrast to physical existence, which is limited to one's body, is bounded by the socio-political collective.

Society is made up of a single organism and is like a single social existence. The individual lives of the people are components of the social organism, and the people themselves cannot live or develop outside of the social organism.

Their socio-political lives become meaningful in the context of the linking together of various lives into a living, social collective.

In contrast to the physical existence given by one's parents, which ends within a single generation, the socio-political existence bestowed by party and leader is intertwined with the struggle to shape the destiny of social collective and the destinies of fatherland, people and revolution, and thus is glorified from generation to generation, just as the struggle of social collective and the people goes on forever, and, woven into the history of fatherland and people, remains forever in their memory. Young Korean communists, such as Comrades Kim Hyok and Cha Kwang-su at the time when the revolutionary cause of chuche was taking shape, took the precious socio-political existence given to them by the great leader Comrade Kim Il-song and, to glorify it, gave up their physical lives without hesitation, and in so doing live on today, immortally, in the hearts of our people. For Comrade Kim Hyok, as he stood at the crossroads, asking himself whether to glorify his socio-political life or to save his physical life, his love of youth was precious, as was his love that had blossomed in revolutionary struggle. But he gave up everything for the great Comrade Kim Il-song and the Korean revolution, meeting a heroic end. The struggle and life of the heroic fighters of Wolmi-do, who persisted in their final do-or-die battle even in the last instant before their deaths, is a vivid demonstration of a revolutionary view of life and the noble principle that, to the revolutionary fighters who give up their physical existence on behalf of the great leader and the fatherland, there is no such thing as death.

Establishment of a correct viewpoint concerning life is one of the essential elements of the chuche view of life.

The chuche view of life provides the new insight that not only the existence of mankind, but also the problems of true living and the utility and joy of a valuable life, are based on the underlying characteristics of man.

If life is understood within the context of the attributes of man as a form of life, then living is understood within the context of his actions. If that is the case, living constitutes the actions of a living entity and the process of concrete expression of existence, and can be seen as an active process that ultimately fulfills the independent needs of men through creativity.

The chuche view of life teaches that the utility and joy of true living and a valuable life are in harmony with the underlying characteristics of man.

The great leader Comrade Kim Il-song taught as follows:

"A valuable life is a free a creative life for people which preserves socio-political independence." ("Historic Experience Gained in Building the Korean Workers Party," Booklet, p 115)

Since man is a social being who possesses freedom and creativity, the utility and joy of a valuable life must of necessity be found in independent a creative living.

The most ultimate aspiration, utility and joy in the life of mankind is the attainment of independence.

Inasmuch as the existence of man is tied up in independence, there can be no more useful, joyful or sought after existence than an independent life. An independent life is one in which the fundamental need of mankind to live as masters of the world is met.

An independent life for man is expressed more than anything else in controlling nature so as to satisfy his material needs. To break free from the constraints of nature and enjoy an abundant material life is one of the fundamental needs of mankind. Raising the material standard of living, however, constitutes a struggle to break free from the constraints of nature and to live freely as the master of nature; in other words, to achieve independence in one's relationship with nature. Therefore, a full material life does not connote a life of dissolute individual hedonism. When man goes beyond the limits of providing for an independent life and lives one of excess and luxury, so that healthy development is arrested, his life becomes one in which he is not the master of material wealth, but rather a captive of worldly desires and a slave of materialism. The lives of alcoholics and scrooges in today's capitalist societies are the lives of such slaves.

For man to break free from the constraints of nature and enjoy a full material life he must launch a struggle to remake nature. Under socialism, the struggle to remake nature is one of the key elements of revolutionary struggle for the masses to become the masters of nature and enjoy an independent life.

Man aspires not only to live as the master of nature, but also to live as the master of society. He wants to break free from all manner of social constraints and inequities and to live an independent socio-political life. Even if he is provided with adequate food, clothing and housing, if he does not have any political rights or is socially outcast or discriminated against, he cannot live a humane life. If a material life is one in which man's needs for physical existence are met, then life as the master of society can be looked upon as one in which his socio-political needs are satisfied. If the masses do not become the masters of society, they cannot properly wage the struggle to become the masters of nature.

It follows that becoming master of society is more important than becoming master of nature, and therefore, if man is to enjoy a valuable life, he must live a political life as a member of a socio-political organization and engage in a struggle of self-sacrifice for society and collective.

A truly independent life is also one in which man is the master of himself. For a man to be his own master, he must be completely freed from the constraints of outdated ideas and culture, and, possessed of independent ideological awareness and creativity, control all of his own actions in the manner of the master. To live a life of excess, enslaved by worldly pleasures and physical desires, or one corrupted by remnants of the outdated ideas of egoism, ladder climbing and fame seeking, is not to live a life of

independence, but rather one of slavery to one's own physical cravings. Living such a life means that one is absolutely not one's own master.

To become the master of oneself in essence means to become the master of one's socio-political life and the true master of one's physical life. In order to become the master of one's socio-political life and physical life, one must break free from the constraints of old ideas and culture, and possess creativity and a consciousness of independent ideology. Only by having both a high degree of independent ideological consciousness and creativity can mankind control its own actions at a high level, and then and only then live a life of being its own master.

For our people today, the most independent life is without doubt that of living a life of fierce struggle, possessed of the determination to complete the revolutionary tasks set forth by the great leader and the party.

The chuche view of life next shows us that a life that is useful and happy is one that is creative.

A creative life is true form of living that satisfies the creativity that is one of the basic attributes of mankind.

Man does not consider only that life in which he has been freed from all manner of constraints in nature and society as his ultimate ideal and happiness, but also finds utility and pleasure in a life in which he continuously creates that which is new.

A creative life is one in which people continuously create new things and grow. In a life where social oppression has been eliminated and material things are plentiful, but where it is not possible to continuously create new things and grow, people still cannot get all that there is to get out of life.

The need for independence continuously increases, and in order to satisfy this higher need not only must people fully express their creativity, but must also nurture themselves to a more powerful existence and launch creative struggle on a broad scale. To satisfy physical needs without the assumption of creativity and development is not healthy, and even when those same needs are repeated and satisfied even under the best of conditions, if there is no progress or development in life there is no pride or feeling of usefulness, but rather only boredom. A person who gets pleasure only from the satisfaction of individual physical needs, and who doesn't understand the joy that derives from creative action, cannot be considered to be a person who truly knows the joy of living. For the revolutionary, a life of contributing to creative struggle to bring about happiness is many times more precious than a life of enjoying such happiness. Generally speaking, even the happiness of struggle derives from the feeling of worth that comes from maintaining a creative life in truly meaningful struggle, in people having a more powerful existence and developing to a higher stage.

A creative life is fundamentally opposed to a life in which there is no progress or where there is stagnation or dissipation. The ideal society of mankind, the communist society, is definitely not a dissolute society, but

rather one in which a happy life is brought into flower through creative labor. In a communist society the creative nature of labor is incredibly large and labor is not a burden; rather, it is undertaken joyfully, in response to the fundamental needs of life, and as such people join in labor voluntarily and positively. Today in our nation there are those who are creators of true life, including the labor innovators and anonymous laborers and workers who have turned out in great numbers, who, without expectation of reward or recognition, are achieving continuous, creative innovations because of the boundless pride and joy they feel in a life of creative labor.

An independent and creative life is attained only through a collective form of living in which people with a shared destiny gather together and live in harmony. Collective living is a true form of living which flows from the definition of man as a social being. Collective living considers the needs and interests of the collective as most important and struggles to fulfill them. When people work for the collective and receive love within the collective, realizing that they themselves are necessary to the existence of the collective, they come to feel enormous satisfaction. As a result, they not only live independently and creatively, but also yearn to be members of the collective and to live in mutual support and cooperation with each other. There is no greater anguish for a person than to be left alone, and no greater anxiety than isolation. When an egocentric person isolates himself from the collective through his pursuit of his own interests, his life devolves to the level of a pitiful animal.

Collective life is based on love for mankind. The most important spiritual relationship to result from the association of individuals together in a social collective is this love for other people. People understand that in loving and supporting each other their individual, finite lives become incorporated into the immortal life of the collective, and they derive endless satisfaction from this.

If love for mankind is to become a true and long-lasting love it must become the love of revolutionary comrades. Collective life is life lived within the love of comrades.

The love of revolutionary comrades is love that glorifies socio-political life, and is noble love that shares the joys and sorrows of life and of destiny. Revolutionarie camaraderie is not love that stems from simple friendship or blood relationships, but rather the true love that develops between people who share the same ideas and intentions.

Revolutionary camaraderie is the highest form of love within love for mankind. Those who are engaged in revolution can do so when separated from family and parents, but cannot when separated from their comrades. For the revolutionary, then, to love those with whom one goes out to fight is most precious, and only in so doing is it possible to carry out revolution to completion.

The chuche view of life has as its core the revolutionary leader viewpoint.

The chuche view of life holds forth the ultimate principle that a revolutionary who has embarked upon the path of revolution can glorify his life as true living only through unending loyalty to his leader and by dedicating his life, without pretense or betrayal, to the leader.

The leader is a benefactor who provides the people with the most precious political existence and who cares for them so that they may glorify that life. Physical existence is given by one's parents, but socio-political existence is provided by the leader. The leader creates an independent revolutionary ideology and provides the ideological and spiritual nourishment they need to live a socio-political life. The leader also creates a revolutionary organization and through it provides leadership for the people to glorify their socio-political lives. This is the reason for calling the leader the father of political life. Hence, loyalty to the leader who has provided the most precious socio-political existence is the great obligation of revolutionary fighters of the leader, and is moreover the only way in which one's own political life may be glorified.

The sacred conceptual viewpoint and attitude with which the great leader Comrade Kim Il-song is revered, unending loyalty given to the leader and the ideas and teaching of the leader carried out to completion are the cornerstone of the revolutionary view of life planted deep in the hearts of our people since the early days of the Korean revolution. It is because of such deep inculcation of this revolutionary leader viewpoint that the young communists and revolutionary patriots at the time of anti-Japanese revolutionary struggle who, revering the sun of the nation, General Kim Il-song, as the heart of their solidarity and leadership, and accepting the general's ideas and leadership, were able to push through miles of bloody battle and forests of bayonets and fight fiercely on, or that the labor innovators who launched into the building of a new fatherland after revolution, or the fighters of the People's Army who fought gallantly at the time of the fatherland liberation war, or the vanguards of the Chollima movement who forged the framework of socialist construction, or the anonymous heroes and anonymous workers who have recorded exploits in today's struggle to model the whole society after the chuche idea, have been able to further glorify their most precious political existence.

Creation of the chuche view of life was of tremendous significance in the development of the revolutionary ideology and revolutionary struggle of the working class.

First of all, with the creation of the chuche view of life another new arm of philosophy was established. Up until this point, the objectives and content of philosophy did not encompass a mission for philosophy requiring it to contribute to the shaping of the destiny of mankind, nor were views of the world and of life were not looked at in a unified manner.

Some philosophers looked at philosophy only as "existentialism" or "empiricism," and other philosophers wanted to look at it only as "humanism." If a world view is separated from a view of human life, it cannot on its own

correctly assist in the shaping of mankind's destiny, and if a view of human life is isolated from a world view, it cannot become a correct view of life that provides guidance to the shaping of mankind's destiny.

With the creation of the chuche view of life, the interpretation of, viewpoint toward and position concerning the world and life were scientifically set forth, with the result that chuche philosophy became the most scientific and revolutionary philosophy which encompasses a world view and socio-historic view together with a view of human life.

The significance of the creation of the chuche view of life is also found in its vivid clarification of the path which people should follow so that their lives are useful in the struggle for the independence of the popular masses.

The question of how people should live and struggle depends largely on what kind of view of life they possess. In particular, with the emergence of the popular masses as masters of the world and their coming to the fore in the era of chuche, in which they independently and creatively shape their own destinies, the problem of establishing a view of life that shows people the way to true life has become even more pressing.

The great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il have brilliantly solved this epochal problem by creating and systematizing the chuche view of life on the basis of the immortal chuche idea.

For our people today, the ultimate ideal and objective of life is to forever revere the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il and advance the historic cause of modeling the whole society after the chuche idea. The ideal and objective of the life of our people are most sacred and proud; there is no life of greater glory than this. We must firmly arm ourselves with the chuche view of life so as to further glorify each instant of our lives on the path laid out by the party and the leader.

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ENHANCING PARTY SPIRIT AND PEOPLE-MINDEDNESS IS A FUNDAMENTAL REQUIREMENT IN
THE SERVICE REVOLUTION

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[Article by Han Hak-ch'o]

[Text] Continued enhancement of the material and cultural life of the people is a consistent principle adhered to by our party.

Our party, as the protector of the interests of the popular masses and as their representative, has overall responsibility for the people's standard of living and struggles consistently to systematically enhance their material and cultural life.

In order to rapidly enhance the material and cultural life of the people, production and construction must be vigorously accelerated so as to increase the material wealth of the nation, while at the same time service work must be continuously improved to satisfy the demands of the people for consumer goods and to develop various conveniences for living.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The service revolution must also be vigorously launched. Only by vigorously launching the service revolution can more convenient living conditions be created for the people." ("On Further Enhancing the People's Standard of Living," booklet, p 26)

Positively launching the service revolution has extremely important significance in providing the workers with more abundant and convenient living conditions.

Under the most outstanding socialist system of our nation, in which the state takes full responsibility for and maintains the people's standard of living, the workers enjoy a happy life without concern for food, clothing and shelter. This happy life enjoyed by our people is guaranteed by the policies of our party and the successes of rapidly developing socialist construction. Our party, which is struggling to provide a truly independent and creative life

for the people, continuously enhances the material and cultural standard of living of the people that goes with the rapid promotion of socialist construction, strengthening of the nation's economic power and expansion of its material wealth.

If the continuously increasing material needs of the workers are to be fully satisfied so that they are assured of a more abundant and convenient way of life, it is important that a number of conditions be met so that a greater variety of quality consumer goods may be produced, and at the same time that workers, including laborers and farmers, may fully enjoy the material wealth that has been produced. In a socialist society, service work is the work that provides workers with everything they need in the way of food, clothing and shelter. When service work is positively improved in a manner suited to the developing situation, it becomes possible to satisfy the daily increasing material needs of the workers and to more fully solve the problem of the people's standard of living.

When the service revolution is waged in accordance with the will of the party, so that service networks are properly managed and commodity supply, social food services and facilities services are improved, it becomes possible for the workers, including laborers and farmers, to be fully supplied with necessary commodities in a timely manner and to live a more prosperous life. It also becomes possible to better service the people's various requirements for the processing and repair of consumer goods.

All of this bespeaks the fact that accelerating the service revolution so as to improve service work constitutes an important guarantee for fully satisfying the workers daily increasing demands for material and cultural well being, and for further enriching their way of life.

The work of accelerating the service revolution in accordance with the will of the party and leader can be successfully promoted and result in shining accomplishments only when the functionaries of this sector struggle with high party spirit and people-mindedness.

The great leader Comrade Kim Il-song taught as follows:

"If our functionaries are to be loyal to party and revolution and true servants of the people, then they must have party spirit, working class orientation and people-mindedness." ("Collected Works of Kim Il-song," Vol 21, p 509)

Party spirit, working class orientation and people-mindedness constitute the noble revolutionary spirit and ideo-spiritual makeup of communist revolutionaries sacrifice themselves in the struggle to devote everything to the interests of the party and the people. Communist revolutionaries consider the interests of party and people as most precious and accept the struggle for improving the welfare of the people as their sacred mission, and in so doing feel that their lives are proud and useful. Hence, only when functionaries have high party spirit and people-mindedness can they thoroughly implement the party's policy on vigorously launching the service revolution, and can they fully discharge their own duty as servants of the people.

High party spirit and people-mindedness are basic requirements for functionaries of the service sector to fully appreciate their own sacred mission and vigorously accelerate the service revolution.

The fact that enhancing party spirit and people-mindedness is a basic requirement of the service revolution has to do first of all with the nature of the service revolution itself.

The service revolution is a sacred task in the implementation of the party's consistent policy to provide the people with a more abundant and civilized way of life.

Our party accepts as the ultimate principle of its actions that it is responsible for, and will continuously enhance, the material and cultural standard of living of the people. Our party, which takes as its guiding principles a people-centered world view and the requirement of the revolutionary theory of chuche to achieve the independence of the working masses, accepts as its own sacred mission to be fully responsible for solving, at the highest possible level, the problem of the people's destiny and their way of life. Based on this, our party spares nothing for the sake of the welfare of the people, and devotes everything to this end.

In mapping out its line and policy and planning its work, our party always thoroughly reflects the aspirations and desires of the workers, and takes as its starting point the question of how these can be better served. All of the lines and policies established by our party, regardless of what they are, consistently promote the welfare of the people. As a result, our people accept the line and policy of the party as absolute truth and do-or-die requirements, and expect from them a happy life and brilliant future for themselves.

Consequently, only when service sector functionaries accept this sacred mission of the party in their hearts, and fully display party spirit and people-mindedness, can they bring about continuous turning points in the service revolution, possessed of the self-consciousness and responsibility that they are servants of the people.

Enhancement of this party spirit and people-mindedness constitutes a fundamental guarantee for functionaries to vigorously implement the service revolution guidelines set by the party, so as to improve the conditions of the material and cultural way of life of the people in a manner consistent with the demands of actual development.

Enhancement of party spirit and people-mindedness on the part of service sector functionaries is also an important problem with respect to what amounts to the special nature of service work in increasing consumer goods produced in different sectors--industrial and agricultural--so as to fully satisfy the varied material and cultural needs of the people in a timely manner.

Service functionaries are not the direct producers of the material wealth of society; rather, they are servants of the people who manage the consumer goods

that have been produced so as to satisfy the material needs of the people and to provide the services of daily life.

Service work is the work of addressing all of the workers' problems in terms of food, clothing and shelter through commodities supply, social food services, facilities networks and so on. When the service network is well managed on a rational basis, and continuous improvements are made in service organization and service methods, the workers are assured of high quality and convenient living conditions, and they come to more fully appreciate the utility and dignity of happily living and working in a socialist system that is growing and prospering under the wise leadership of the party and the leader.

To accept the service work thus involves the handling of people's food, clothing and housing problems and is directly tied to their daily lives requires that functionaries have a particularly high sense of party responsibility and a spirit of devoted service to the people. Enhancing party spirit and people-mindedness constitute the well-spring that makes it possible to thus continuously improve service work in a manner consistent with the fundamental requirements of a socialist society, and to fully satisfy the people's material and cultural needs.

At the same time, enhancing party spirit and people-mindedness among service functionaries has special importance with respect to our party's demands today that effort be put into bringing about a new turning point in the service revolution.

The question of how to implement the party's policy on positively accelerating the service revolution depends on how fully the functionaries of this sector demonstrate party spirit and people-mindedness. Functionaries with high party spirit and people-mindedness unconditionally take to heart the line and policy of the party and carry them out to completion, going to great pains to provide good living conditions for the people and to solve problems arising in the lives of the people from the position of being the master. If functionaries do not have party spirit and people-mindedness, they are incapable of using their heads to effectively utilize the means of living that have already been created in a manner conforming to the aspirations and needs of the masses, and cannot responsibly improve service work. Experience shows that only when functionaries have high party spirit and people-mindedness can they consistently display initiative in their work and achieve outstanding results in their efforts to more fully satisfy the material and cultural needs of the people.

All service sector functionaries must devotedly struggle, possessed of high party spirit and people-mindedness, so as to vigorously accelerate the service revolution and brilliantly fulfill the grand plan and will of the party to further improve the people's standard of living.

The party spirit and people-mindedness of service sector functionaries are, more than anything else, an expression of a self-sacrificing position and attitude toward accepting, and carrying out to completion, the party's policy on accelerating the service revolution.

The question of how positively service work is improved depends in large part on the position and attitude the functionaries of this sector, who are directly responsible for doing so, in implementing the party's guidelines for service revolution.

It is with the high self-consciousness and sense of self-reliance with respect to serving the people and being responsible for their lives that service sector functionaries must thoroughly implement the party's policy on accelerating the service revolution.

The experience of the Chonch'on County Commercial Administration Center shows that, when there is single-minded loyalty to party and leader and a self-devoted struggle is waged to implement the party's guidelines on the service revolution, there is no end to what can be accomplished. Functionaries here struggled mightily to bring into bloom the grand plan and will of party and leader, possessed of the great pride and self-consciousness of being totally responsible for the welfare of the people, and in so doing achieved outstanding results. Taking to heart the party's guidelines on the service revolution, they used their own resources to build six 3,100 square meter, two-storey beaver breeder buildings, and created a 100-chongbo [1 chongbo = 2.45 acres] feed production base on a mountain ridge extending some 15 li from town. Last year, they applied more than 70 tons of fertilizer per chongbo to get a yield of more than 10 tons of corn per chongbo, and achieved the surprising yield of more than 2,000 beaver pelts and large quantities of meat.

In addition, Commercial Administration Center functionaries here, displaying the revolutionary spirit of self-reliance and hard work, extracted about 30 tons of sap and used it to make sugar, syrup and confections which were distributed to the children of nurseries and kindergartens in the county and to travelers, and gathered several hundred tons of wild herbs to use with other produce to provide considerable variety in the the lives of the people.

Other examples of contributing to improvement of the people's welfare through maintenance of high party spirit and people-mindedness and consistent implementation of the party's guidelines on the service revolution can be found in the work of functionaries in numerous other units, such as the textiles store of the Sinuiju Commercial Administration Center and the Pot'onggang District Food Service Administration Center in Pyongyang.

The party spirit and people-mindedness of service sector functionaries is also expressed in boldly carrying out work in an innovative manner when conditions are less than satisfactory.

To struggle boldly and in an innovative manner when existing circumstances and conditions are inadequate is the work attitude of functionaries who have high party spirit, people-mindedness and an innovative frame of mind. Only when

functionaries have such a work attitude can they continuously advance their work, push aside obstacles and achieve innovative results.

When assigned a task by the party, the functionary who boldly plans out his work and sets about it in an innovative manner mobilizes all his resources and wraps it up, approaching 10 or 20 jobs in the same manner.

The question of how to mobilize and utilize local reserves and possibilities is an important problem in facilitating the success of service work, and is one way of measuring the party spirit and people-mindedness of the functionaries of this sector. The functionary whose party spirit and people-mindedness are high does a good job of organizing and carrying out the struggle to mobilize local reserves, and thereby solves numerous problems in improving the people's standard of living.

When service sector functionaries carry out their work in an innovative manner, waging a positive struggle through mobilizing and utilizing various local reserves, just how much useful work can be performed is demonstrated in the experiences of functionaries of the Songchon County Town Food Store and the Kaecheon County Commercial Administration Center Coal Mining Equipment Maintenance Enterprise.

Functionaries of the Songchon County Town Food Store positively mobilized local reserves under less than satisfactory conditions, so that in 1984 they created a 19 chongbo raw materials base, managing it so well that within one year they produced more than 80 kinds of processed foods, and last year organized sub-work teams to expand the raw materials base to 52 chongbo and more positively launch service work. As a result, the food store has become known as the store that continues to produce, on its own, more than 80 kinds of processed foods.

Functionaries of the Kaecheon County Commercial Administration Center Coal Mining Equipment Maintenance Enterprise, who always maintain a spirit of devoted service to the people, found and mobilized local reserves to build a domestic animal pen and associated buildings with a size of several hundred square meters, in which they raised animals, including more than 400 goats, that were used to provide local people with substantial quantities of milk and meat. In addition, they built a 200 square meter greenhouse, manufactured several hundred pieces of furniture, and processed several hundred tons of produce, including potatoes and corn, as well as a substantial quantity of white bellflowers, which were supplied to the people, thus contributing greatly to the enrichment of the people's standard of living.

The party spirit and people-mindedness of service sector functionaries is at the same time demonstrated in the improvement of service organization and service methods, in accordance with actual requirements, so as to enhance the quality of service.

Enhancing the quality of service is an important requirement of service to the workers. Inasmuch as service work is targeted directly at workers and thus takes responsibility for and addresses their living conditions, it, more than

any other type of sector, is predicated on a service orientation and quality of service.

A socialist society is one in which the popular masses are the masters of state and society, and in which service work itself must be for the benefit of the workers, including laborers and farmers. Consequently, for service sector functionaries, the struggle to improve the quality of service is the highest expression of their party spirit and people-mindedness. Service functionaries who, emulating the example of anonymous heroes in the service sector, have high party spirit and people-mindedness, consider service to the people as an unparalleled honor and struggle single-mindedly to provide them with enriched living conditions. They accept it as their noble mission to adopt a sense of service to the people and positively provide them with conveniences, and do everything in their power to develop service activities.

Service sector functionaries must positively learn from the example of anonymous heroes and even more vigorously accelerate the service revolution, and thereby make a significant contribution to the fulfillment of the party's plan to achieve an epochal improvement in the people's standard of living.

Under the wise leadership of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il, we must bring about truly great achievements in carrying out the service revolution. The cities and farm villages of our nation are blessed with a modern service network which is contributing to the providing of a prosperous and cultural life for the workers. Moreover, service organization and service methods have been improved, the types of service have been greatly increased, and the living environment, including roads, communities and parks, have been carefully laid out. In addition, a fundamental transformation has taken place in ideological and spiritual makeup of service functionaries. They are struggling devotedly with the single-minded desire to carry out to completion to service revolution guidelines of the party, and in so doing are achieving tremendous results and receiving the love and admiration of the people.

The results achieved by our service functionaries in the struggle to carry out the grand plan of the party are substantial, but we absolutely cannot be satisfied with them. We must further accelerate the service revolution in a manner suited to the situation today, in which the cause of modeling the whole society after the *chuche* idea is being vigorously accelerated at a new and higher stage, in order to bring about decisive progress in improving service work.

What is important here first of all is that all service functionaries, possessed of a high degree of party spirit and people-mindedness, continuously display a sense of responsibility and initiative in their work.

The service revolution is an extremely complex task, one that requires a high degree of responsibility and initiative, intended to satisfy the continuously increasing living requirements of the workers.

Only when service functionaries perform their work with responsibility and initiative can service work be continuously improved at a high level in accordance with the will of the party, and can all of the problems arising in people's lives be fully solved. If we struggle on with a high degree of party-oriented consciousness that we are totally responsible to the party for the welfare of the people, and with a spirit of devoted service to the people, we can, as has been shown in practical application, mobilize even greater reserves and latent potential so as to make tremendous contributions to the implementation of the party's guidelines on the service revolution.

In order to vigorously promote the service revolution, it is important that the role of people's governing organs be increased at the same time.

The people's governing organ is the family that is responsible for and provides for the well being of the people in a given locale. Consequently, increasing the role of people's governing organs constitutes an extremely important issue in accelerating the service revolution and continuously improving the people's standard of living.

When functionaries of people's governing organs handle all work responsibly with high party spirit and people-mindedness and from the position of being the master, a new turning point can be achieved in carrying out the service revolution.

The task of improving service work is a glorious and useful struggle to fulfill the grand plan and sacred intent of the great leader Comrade Kim Il-song and the beloved Comrade Kim Il-song to provide the people with a more prosperous and cultured way of life.

All service sector functionaries must take to heart the party's guidelines for service revolution and thoroughly implement them, so as to bring about an epochal improvement in the people's standard of living and contribute positively to the further glorification of the superiority of our socialist system.

9062

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THE NAMPO FLOODGATE, BUILT AS PART OF THE GRAND NATURE-REMAKING PLAN OF OUR PARTY, IS A MONUMENTAL CREATION OF OUR ERA

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 49-53

[Article by Song O'k-man]

[Text] Under the wise leadership of party and leader, soldiers of our People's Armed Forces and construction workers completed in a short period of time the Nampo floodgate, the monumental creation of our era, along 20 li of the Yellow Sea.

Completion of the Nampo floodgate--a world-class floodgate--is a major event that reinforces and glorifies the power of our fatherland and our people, and is the pride and joy of our nation.

The great leader Comrade Kim Il-song taught as follows:

"The Nampo floodgate construction project is a world-class, pride-stirring and grand project that is producing another monumental creation of the era of the working class, a project that will benefit generations of our descendents." ("Collected Works of Kim Il-song," Vol 8, p 459).

The remaking of nature, along with the remaking of society and mankind, is an important course of struggle in the building of socialism and communism. Only by vigorously launching the cause of remaking nature can a prosperous and civilized way of life be created for the working masses, and can the land be transformed into a paradise on earth of abundance and good living.

Our party, which is struggling positively to satisfy the aspirations and demands for independence of the working masses, early on set forth the most correct course and methods for remaking nature in accordance with the requirements of the chuche idea, and has wisely led the struggle to implement them.

The foundation of our party's grand nature remaking policy is the great chuche idea. The immortal chuche idea maps out the overall objectives, course and methods of the task of remaking nature, and provides a solid guarantee for remaking nature in a manner suited to the interests and needs of the masses.

The struggle to remake nature in our nation in accordance with the demands of the chuche idea has been vigorously carried out through various stages of revolution and construction, beginning with the first spadeful of dirt of the Potong River conservation project dug by the great leader Comrade Kim Il-song.

The Nampo floodgate that has been built now is a monumental creation erected as a result of our people having accepted the great chuche idea as their compass and manifested its power, and its completion as such constitutes a proud victory for the chuche idea and the grand fruition of our party's policy on remaking nature in accordance with the demands of the chuche idea.

Completion of the Nampo floodgate, which has no parallel in the history of floodgate construction, is of tremendous significance to our nation's economic development and our people's way of life.

Construction of the Nampo floodgate first of all holds the bright prospect of more fully solving the water problem, which is vital to the economic development of the west coast.

This area of the west coast, which includes in its environs the mouth of the Taedong River, is the predominant agricultural area of our nation, and at the same time is an important industrial region dotted with large-scale metallurgical and machinery plants. In addition, this region is the site of vigorous launching of a 300 thousand chongbo [1 chongbo = 2.45 acres] tideland reclamation project, one of the 10 major prospective targets of socialist economic construction set by our party's Sixth Congress.

Solution of the problem of water for irrigation, industrial use and human consumption along the west coast, as well as the problem of reclaimed tideland water, is an extremely important issue in the economic development and socialist construction of this area.

The result of construction of the Nampo floodgate has been that the agricultural regions and industrial regions of the Taedong River and Chaeryong River basins have been linked together by a single waterway, and the Taedong River has been diverted along a huge man-made watercourse. As a result, it has been made possible to fully solve the problem of supplying adequate water to west coast farming regions and to tideland farms that will be reclaimed in the future, of making farming safer in the Nampo region, and of providing industrial water and potable water to the region.

Construction of the Nampo floodgate has opened up a new and broad vista in the development of the nation's transportation. With construction of the Nampo floodgate at the mouth of the Taedong River, the channels of the Taedong River and Chaeryong River were deepened, so that large and small boats have access deep inland, and the city of Nampo and South Hwanghae Province have been linked together by a major loop line, consisting of railroad tracks and a truck road, that run along the top of the floodgate. This makes it possible to further develop foreign trade and marine, rail and truck transportation.

Construction of the Nampo floodgate makes the scenery along the Taedong River even more beautiful by keeping clear water in the river all the time, and has made it possible to eliminate damage from flood or drought in the Taedong River Basin. As a result, enormous progress has been made in remaking nature to suit the interests and need for independence of the people.

The Nampo floodgate is truly a grand paradigm of transformation of nature in accordance with the demands of the chuche idea, and its construction was an historic event that solidified the legitimacy of our party's chuche-oriented nature remaking policy.

Construction of the Nampo floodgate was a difficult and complex task of creating a modern and large-scale edifice along 20 li of coastline that not too long ago was home to nothing but reeds and where only the sound of waves could be heard. It was not simply a case of damming a river, but a large-scale project involving the closing off of a large bay where river and ocean flowed together, and the construction of a floodgate.

To build the floodgate involved the unprecedentedly difficult project of closing off hundreds of thousands of square meters of ocean, and then building a large dam with multiple locks and hundreds of lock gates capable of accomodating boats displacing several thousand tons to tens of thousands of tons. In order to accomplish this enormous volumes of dirt had to be handled, concrete poured and large quantities of rocks and fill extracted and transported.

In addition, a variety of maintenance facilities and thousands of machinery sites had to be installed, and the task of installing remote controls to automatically operate them had to be completed. Soldiers of our People's Armed Forces and construction workers completed this difficult and enormous construction project in the short period of five years. In doing so, they engineered the transformation of billions of tons of water of the Taedong River, which had flowed for millions of years, into a huge man-made lake.

The Nampo floodgate is a monument of the era of the worker's party, created from the genius and incomparable courage of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il.

The closing off of 20 li of ocean is an extremely difficult problem, one that is inconceivable even in fantasy. To block off 20 li of ocean, tens of meters deep, while fighting against rough waves, winds and tidal flooding, requires numerous difficult projects that defy the imagination.

A floodgate project of this difficulty and enormity could not be completed with just a lot of people, or with just large amounts of money, materials and equipment. It can be successfully accomplished only with a great ideology and belief and through outstanding leadership.

The fact that the Nampo floodgate, a monumental creation of the era of the Worker's Party, could be successfully built in a few years is totally the result of the wise leadership of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il.

The great leader Comrade Kim Il-song has been deeply interested in the work of remaking nature from the initial period of building a new fatherland after liberation, and had already mapped out the massive plan of linking east and west coasts along the Taedong River at the time of the bitter fatherland liberation war.

The great leader Comrade Kim Il-song, having early on proposed the bulding of the Nampo floodgate, came out to the site on several occasions, braving the lashing waves, to point out the location of the floodgate, and turned this difficult and enormous project over to the soldiers of our People's Armed Forces and the construction workers.

The great leader Comrade Kim Il-song created innovative construction techniques heretofore unknown in the world's history of construction, mapped out a concrete course and methods for the project, established a policy for providing the equipment and materials needed during the period of construction, and even paid particular attention to the living conditions of the soldiers and construction workers.

The beloved Comrade Kim Chong-il, in order to brilliantly fulfill the grand national construction plan of the great leader Comrade Kim Il-song, provided practical guidance at the Nampo floodgate construction site on several occasions so as to inculcate in the soldiers and construction workers the faith and resolve of chuche, and provided the leadership for erecting the floodgate as a proud creation in our own style.

As construction of the Nampo floodgate commenced and progressed, the beloved Comrade Kim Chong-il solved numerous complex problems arising during construction one after another, providing wise leadership so that the entire party, the whole nation and all the people strongly supported construction of the floodgate.

The wise leadership of party and leader was the source of the strength that made it possible for soldiers of the People's Armed Forces and construction workers to manifest invincible power, wisdom and mass heroism in successfully building a world-class floodgate, and was the key factor that made it possible to attain a shining victory in the project.

Construction of the Nampo floodgate was yet another demonstration of the wiseness of the leadership of party and leader, and of the invincibility of the power of our party.

Construction of the Nampo floodgate was also the priceless fruition of the endless loyalty of soldiers of the People's Armed Forces who carried out to completion the instructions of party and leader.

To protect with their lives the party and the leader and to safeguard and carry out to completion the directives and instructions of party and leader constitute the number one duty and first mission of soldiers of the People's Armed Forces.

To unconditionally carry out a directive from the great leader or a task assigned by the party, no matter what it entails, giving up one's youth or life to do so, is the ironclad belief implanted in the hearts of the soldiers of our People's Armed Forces. Filled with the endless loyalty of wanting to repay the enormous trust of the great leader, who entrusted them with the difficult and enormous construction of the Nampo floodgate, and the benevolent solicitude and concern of the party, soldiers of our People's Armed Forces vigorously launched the struggle to carry out the grand nature remaking plan.

During the past five years of construction of the Nampo floodgate, there were series of cannonless battles where repeated obstacles were overcome with the launching of assaults and do-or-die engagements, and days where the powerful organizational ability and battle prowess of our soldiers of the People's Armed Forces, endlessly loyal to party and leader, demonstrated their noble spiritual and moral makeup.

A hallmark of the ideological and spiritual makeup manifested by soldiers of the People's Armed Forces during construction of the Nampo floodgate is their endless loyalty to party and leader, as well as their sense of absoluteness and unconditionality with respect to the directives of the great leader and the line and policy of the party.

Soldiers of the People's Armed Forces displayed the high loyalty that they themselves were the troops implementing the orders of the Comrade Supreme Commander, devoting themselves to the struggle to unconditionally complete the task of building the floodgate that they had been assigned in a timely manner. They all became the Kim Hyok and Cha Kwang-su of the 1980's, the shield and fortress protecting the party and leader and, in order to bring into blossom the grand nature remaking plan of the party, continuously demonstrated incomparable bravery, self-sacrifice, invincible fighting spirit and mass heroism.

For these soldiers of the People's Armed Forces, endlessly loyal to party and leader, when a dangerous situation developed on one side of the earthworks as a result of a sudden wind squall, they formed a human wall and plugged the spot with their chests, and unflinching joined in such difficult struggles as underwater work, paying no heed to bitter temperatures tens of degrees below zero.

In the process of building the Nampo floodgate, soldiers of the People's Armed Forces and construction workers met and smashed through all kinds of obstacles and difficulties with the resolve and invincible will inculcated by the party, using the spirit of self-reliance and hard work to vigorously launch all sorts of technical innovation campaigns in order to build, on their own, a 150-ton floating derrick, and to pour a maximum of 21,000 square meters of concrete in a single day, thus everywhere achieving great leaps forward and grand innovations, with the result that they created the construction speed of the 1980's, the "Nampo floodgate construction speed."

Our soldiers of the People's Armed Forces lived and fought only with the ideology and will of the party, and responded to the directives and

instructions of party and leader solely with a sense of absoluteness and unconditionality.

The Nampo floodgate is without doubt a heroic monument created in a cannonless battle by our soldiers of the People's Armed Forces through the launching of arduous battles akin to those at Hill 1211 and Hill 351. The Nampo floodgate, shinging forth as a monumental creation of our era, could be buiult only by our People's Armed Forces under the wise leadership of party and leader.

The Nampo floodgate is also a shining creation which enhances the power of the socialist independent people's economy that was firmly established in our nation under the wise leadership of the party and the leader.

Construction of the Nampo floodgate, occupying 20 li of coastline, was an enormous project that shut out the sea with cement and steel, a grand nature remaking project that required a large amount of equipment and materials.

The builders of the Nampo floodgate completed this world-class construction project in a short period of time using 100 percent our own plans, technology, materials and strength, and thereby vigorously demonstrated the invincible creativity of our people in implementing the instructions of party and leader, as well as the enormous vitallity of the self-sufficient national economy of our nation.

This proud victory in building a great floodgate in a short period of time through the mobilization of hundreds of millions of dollars of capital, materials and equipment, without hindering other sites of socialist construction and despite the perpetual threat of aggression from the U.S. imperialists and the Chon Tu-hwan puppet clique, is vivid proof of the people-oriented nature of our party's nature remaking plan and the invincible vitality of our self-sufficient national economy. With our people working hard under the wise leadership of the party and the leader, and with the solid self-sufficient national economy that has been established, our people have the tools to accomplish whatever they want.

Hence, our solid socialist self-sufficient economy is the most powerful and vital economy, and is a firm matieral guarantee of the unlimited prosperity and wealth of our nation.

The Nampo floodgate is also the fruition of the power of the invincible unity and solidarity between the people and the military as they rallied around the head of the party.

Unity and solidarity between the people and the military is the traditional spirit of revolutionary units and a firm guarantee of revolutionary victory. The invincible might of the People's Armed Forces is the key element in strengthening ties of kinship with the people and strengthening unity and solidarity with them.

Our People's Armed Forces, who have preserved the shining revolutionary tradition created by the great leader Comrade Kim Il-song at the time of anti-Japanese revolutionary struggle, continue, as in the past, to fully display

the traditional spirit of military-civilian unity. It is because of the invincible strength of unity and solidarity with the people that the difficult construction of the Nampo floodgate could be successfully carried out.

Throughout the entire period of construction of the Nampo floodgate, the traditional spirit of military-civilian unity was demonstrated, with the people loving the military as their brethren and helping them with sincere hearts, and the soldiers sacrificing themselves to the struggle, devoting their all to the people.

The entire party, the whole nation and all the people heeded the call of the party to support construction of the floodgate, with the working class of various factories and enterprises providing equipment and materials needed for construction, and all levels of units of the People's Armed Forces and workers and students throughout the country, as well as compatriots overseas, supporting the soldiers building the floodgate materially and morally.

The hearts of the soldiers of the People's Armed Forces were warmed by the story of how some parents in Samjiyon County, Yanggang Province, did not settle for just sending three children to the floodgate construction site, but, even though past the age of 60, came out to the site themselves and cared for the workers day and night for several years, or the story of a girl in Pyongwon County, South Pyongan Province, who sent scores of pigs that she had diligently raised to the workers at the Nampo floodgate, or the good deed of the citizens of North Hamgyong Province, who dug up and donated 17 tons of wild garlic.

The sentiment of military-civilian unity built up between soldiers and the people during the course of construction of the Nampo floodgate was a sacred ideological feeling that could be manifested only among our People's Armed Forces and people as they accepted the leadership of party and leader.

The outstretched hand of sincere affection of our people, who were truly fond of the soldiers and helped them in good faith, filled the hearts of the soldiers of the People's Armed Forces with revolutionary pride and dignity and the desire to struggle, and spurred them vigorously on to create and perform exploits.

Our soldiers of the People's Armed Forces grasped the outstretched hand of love of the people who cared for them as they would their brethren, and were able to grow into heroes of construction and heroes of creation.

It was truly a result of the wise leadership of party and leader, great people and military units, and a solid self-sufficient economy that the Nampo floodgate could be built.

To have in the past taken on and brilliantly completed urban construction, including that of Pyongyang, and various industrial construction projects, such as the 8 February Vinylon Plant, Sinuiju Petrochemical Plant and the 8 February Cement Plant, and to then follow these up with the construction of the Nampo floodgate, has allowed our People's Armed Forces to contribute

tremendously to our people's socialist construction, and has earned their even greater love and respect.

Today our people are faced with the key task of successfully completing the 10 major prospective targets of socialist economic construction set forth by the historic Sixth Congress of the Korean Workers Party, and thereby to strengthen the material and technical foundation of socialism and further strengthen the economic power of the nation.

They must positively complete the task of making the people's economy chuche-oriented, modern and scientific in accordance with the strategic line of socialist economic construction set forth by our party, and positively accelerate the key construction projects that are of pivotal significance in economic construction, so as to bring about continuous upsurges in economic construction.

The People's Armed Forces must have a major hand in the accomplishment of these enormous tasks.

The People's Armed Forces have the glorious mission of resolutely defending the socialist fatherland while at the same time continuing to vigorously assist the people's struggle to build socialism.

The great leader Comrade Kim Il-song taught as follows:

"It is good that the People's Armed Forces conduct military training while taking on a share of the socialist economic construction front."

Defense of the fatherland is the primary mission of our People's Armed Forces. Under circumstances where the new war provocations of the U.S. imperialists and South Korean puppet clique are even more vicious, the People's Armed Forces are faced with their first priority task of making every sort of war preparation in order to safeguard the security and revolutionary accomplishments of the fatherland.

Soldiers of the People's Armed Forces must be deeply conscious of the primary mission of revolutionary units and strengthen their militancy in order to be thoroughly prepared to throw back enemy aggression, and at all times fully demonstrate the traditional spirit of officer-enlisted unity and military-civilian unity so as to continuously manifest the noble spiritual and moral demeanor of revolutionary units.

To resolutely carry out their primary mission of fatherland defense, while at the same time positively assisting in socialist economic construction, represents the sacred duty of our People's Armed Forces.

Using the spirit and vigor that built the Nampo floodgate, we must brilliantly carry out the major construction projects that have been assigned to us, including land reclamation, Sunchon Vinylon Complex, Kungangsan Power Plant, Sogum Power Plant, Sariwon Potash Fertilizer Plant and Taechon Power plant, which are of epochal significance in fulfilling our party's plans for economic construction, and thereby positively contribute to socialist construction.

Complete acceptance of the party's leadership is the life force of the People's Armed Forces as the military unit of the party. Soldiers of the People's Armed Forces must firmly arm themselves with the revolutionary thought and chuche thought of our party, acting at all times in accordance with the thought and will of the party, and be the shield and fortress that use political ideology and their lives to defend party and leader. We will fully demonstrate endless loyalty to party and leader and a spirit of absoluteness and unconditionality with respect to the directives and instructions of the party in resolutely carrying out our assigned revolutionary tasks, and thereby fully discharge the glorious mission that faces the People's Armed Forces.

9062

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THE TECHNOLOGICAL REVOLUTION IS AN IMPORTANT GUARANTEE FOR ACCELERATING LIGHT INDUSTRIAL DEVELOPMENT

Pyongyang KULLOJA in Korean No. 9, Sep 86 pp 54-58

[Article by Kim Suk-cho'ng]

[Text] Bringing about a new turning point in the development of light industry is one of the key struggle tasks set forth by our party in order to achieve an epoch-making improvement in the people's material and cultural standard of living in accordance with the demands of a new and higher stage of revolutionary development in which modeling the whole society after the chuche idea is at the forefront.

Of importance in rapidly developing light industry in accordance with the demands of party policy is the production of consumer goods on a substantial scientific and technological foundation through the launching of vigorous technological revolution.

The great leader Comrade Kim Il-song taught as follows:

"The key task facing us is to vigorously accelerate the technological revolution." ("New Year's Address," Booklet, pp 5-6)

Vigorous technological revolution is at the core of economic development of our nation, and is a firm guarantee for achieving a new turning point in light industrial development.

Vigorous launching of the technological revolution in the light industrial sector constitutes an important requirement that is shaped more than anything else by the technological and economic nature of consumer goods and the diversity of the structure of their needs.

As integral elements in the lives of the workers, consumer goods come in many varieties and are characterized by high-volume demand. Consumer goods can be divided into many different categories based on use, style, color, pattern, taste and material, and demands for them depend on social group, age, region and season. Consumer goods are in demand in all regions and by all people, and consumer demands increase continuously as society develops and the standard of living improves.

Because of the technological and economic nature of consumer goods and the diversity of the pattern of demand for them, it is necessary in developing light industry to continue to create new production capacity and to make effective use of existing light industrial factories. The technological revolution should be vigorously accelerated to this end. Only through technological revolution can existing production facilities and equipment be modernized, production processes perfected, and conditions for supply of materials, fuel, and power be improved so as to accelerate production to the maximum extent.

In addition to demands for variety and quantity, the people's requirement for quality consumer goods is also very high.

Consumer goods are the means for workers to live their daily lives, and as a result their demands for quality are high. Only when high quality is maintained can consumer goods be effectively utilized in the lives of the workers and can they contribute to improving the standard of living.

The quality of consumer goods is decided by various factors which determine their utility, and this characteristic of quality depends on the technological level and perfection of the production process. Under conditions where the consumer goods production process has been transformed into a technological process, in order to improve quality the level of technology and equipment in the production process must be decisively enhanced and continuously improved. Only by so doing can production capacity be increased, labor productivity enhanced and the precision and performance of the production process be maintained so as to improve the quality of goods.

This shows that, if the economic nature of consumer goods production is to be made the most of in the light industry sector and a variety of high-quality products supplied to the workers, the technological revolution must be vigorously launched.

Vigorous launching of the technological revolution in the light industry sector is also an urgent requirement that stems from inherent characteristics of light industry development in our nation.

In our country, modern light industry was established and developed under very difficult conditions and despite many difficulties. Under Japanese colonial rule before liberation the nation's light industry foundation was very weak, with most light industrial goods being produced by hand.

It was only following liberation that work to establish our own light industry began. This effort, however, was completely shattered during the course of the three-year war ignited by the U.S. imperialist aggressors. Following the ceasefire, we began to build modern light industry on the ashes of war. This shows that, when compared to the several hundred years in the history of modern light industrial development, our light industry was forged in an extremely short period of time.

Our people have, of course, brought about great changes in the struggle to build a modern industrial base. Because of the short history of development, however, it is urgent that great emphasis be placed on the technological revolution to develop our light industry to a high level of science and technology.

The technological revolution is a particularly important task at the present time in order to maximum effective mobilization and utilization of the latent production capacity of local industry.

As a result of the brilliant implementation of our party's chuche-oriented light industry policy of simultaneously developing large central industries and medium- and small-scale local industries, in our country today a large consumer goods production capacity has been created. Specifically, as a result of the struggle being waged as a mass campaign to build local industrial plants following the plenary session of the party Central Committee held in June, 1958, the joint meeting of local party committees and economic functionaries held in Changsong in August, 1962, and the national congress of local industrial functionaries held in February, 1970, an average of more than 18 local industry plants have been buuilt in each county which represent a large share of overall consumer goods production. Under these conditions, consumer goods production can be substantially increased in a short period of time if the production capacity of local industrial plants in all areas of the country is fully mobilized and utilized by further modernization of equipment and facilities.

As a result, vigorous launching of the technological revolution today constitutes a firm guarantee for developing our light industry on a new and higher scientific and technological base in accordance with the demands of the developing reality, and is the key to meeting the growing demands of the workers for consumer goods.

Under the wise leadership of the great leader Comrade Kim Il-song, during the past period our people vigorously implemented the party policy on technological revolution, with the result that the material and technological foundation of light industry has been substantially strengthened and the level of consumer goods production raised to a new and higher stage. Just recently the technical problem of producing high-quality vinalon fabric was solved, with the result that a firm scientific and technological foundation has been established for production of good quallity textiles using our own fiber materials, and the modernization of the Pyongyang General Textiles Mill, Hamhung Wool Plant and Pakchon Silk Factory actively accelerated, thus drastically increasing their production capacity. The production facilities and equipment of local textile mills, knitwear factories, food processing plants, ironware plants and other local industrial plants have been further modernized and their production processes improved, thus significantly enhancing the level of technology, equipment and productivity.

All of these successes achieved in the technological revolution in light industry are entirely the result of the wise leadership of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il, who have devoted

their efforts to providing an even more prosperous and civilized life for our people.

Today, the light industrial sector is facing the rewarding struggle task of more vigorously waging the technological revolution and bringing about a new turning point in light industrial development based on the successes that have already been achieved.

The great leader Comrade Kim Il-song taught as follows:

"The important mission of the technological revolution at present is to correctly solve the scientific and technological problems arising in making the people's economy chuche-oriented, modern and scientific." ("New Year's Address," *ibid.*, p 6)

Correctly solving the scientific and technological problems arising in the light industrial revolution while adhering firmly to the line of making the people's economy chuche-oriented, modern and scientific represents the key task of technological revolution facing the light industrial sector.

The light industrial sector should, above all else, make great efforts to solve the scientific and technological problems of using domestic materials to increase production of a variety of consumer goods.

Increasing the production of consumer goods through utilization of domestic materials and resources is an important requirement in developing light industry in a chuche manner. Only when production of quality textiles, footwear and other consumer goods is increased through utilization of the materials and resources abundant in our country can rapid development of light industry be achieved and the workers' increasing demand for consumer goods be fully satisfied.

The textile industry sector should intensify scientific research to produce quality textiles by using vinalon and other fiber materials of our country for dresses, shirts and underwear. At the same time, the food industry should put emphasis on finding correct solutions to the sugar and oil problems through utilization of domestic materials, and on creation of an enzyme production base to make effective and comprehensive use of raw materials, and, based on past successes, should actively introduce corn processing methods to improve the quality of corn products. Functionaries and workers of the daily necessities industry, standing firm on a chuche position, should handle materials problems with domestic resources and solve scientific and technological problems so as to actively conserve on the import of such materials as plastics. It is particularly important to improve the quality of vinyl chloride and to vigorously develop the production of footwear and other consumer goods on a new technological foundation.

In order to vigorously wage the technological revolution in the light industrial sector, it is also important to solve scientific and technological problems in the modernization of equipment and facilities.

Only through modernization of equipment and facilities will it be possible to free production workers from the hardships of labor, enhance productivity, improve the quality of light industrial goods, reduce the rate of material consumption and the cost of goods, and provide material conditions favorable to development of light industry.

The Kaesong Textiles Mill recently modernized its facilities and introduced high-speed equipment, with the result that loom rotation rate has been increased--that of spinning frames by 3000 more rotations than before.

The light industrial sector is faced with the important task of continuing to increase rotation rates for spinning frames and other textile production equipment by taking advantage of experience already gained in textile facility modernization, and of actively seeking to introduce air spinning frames and steel knitting machines in conformity with modern standards, and is also faced with the additional important task of increasing the introduction of modern food processing and packaging equipment. At the same time, the task of modernizing footwear and daily necessities production facilities and of introducing precision, automation and robotic systems should be vigorously accelerated.

In order to vigorously launch the light industrial revolution, it is also necessary to elevate production technology processes, production methods and management to a new scientific stage.

Elevation of production technology processes, production methods and management to a new scientific stage is a prerequisite for carrying out production in a scientific manner and utilizing modern technological means.

Light industry is faced with the important task of developing engineering in order to solve the scientific and technological problems of mechanizing and automating such general production processes as those found in textile production, and of providing industrial television and remote control for them. At the same time, it is also important to constantly review current production methods in light of developments in modern science and technology, and to conduct vigorous scientific research to introduce the best processing methods into production.

It is also urgent for light industry to introduce modern means of computation and know-how into the production process and technical training so as to strengthen measurement systems in production and place management on a scientific and technological foundation.

A precondition for successfully waging the technological revolution in light industry is for functionaries of this sector to adopt a correct viewpoint and position.

Only when those functionaries responsible for the technological revolution adopt a correct viewpoint and position can practical scientific and technological problems be perceived in a timely manner, the latest scientific and technological solutions introduced and difficulties and obstacles overcome on their own, thus bringing about continuous upsurges in the development of science and technology.

Light industry functionaries must correctly recognize that the technological revolution is the key strategic line of our party and that it has tremendous potential for achieving growth in production, and always pay close attention to this area. Functionaries should also adopt the attitude of being the master in taking complete responsibility for the scientific and technological development of their units, displaying a sense of responsibility and creativity in solving scientific and technological problems, and swiftly overcome conservatism, technological mysticism, empiricism and all other remnants of old ideas which hamper the technological revolution.

An important method in successfully accomplishing the tasks of light industry in waging the technological revolution is the meticulous planning of organizational guidance work and the vigorous launching of the mass technical innovation campaign.

The struggle to carry out technological revolution is the extremely difficult and complex task of fundamentally upgrading outdated technology. As a result, the subjective wishes and zeal of functionaries are not enough to be successful. It is also not possible to solve the difficult and complex scientific and technological problems arising in all areas of production through the efforts of just a few people. As in the work of remaking nature and society, only when organizational guidance work is meticulously planned and when the boundless creativity of all strata of the masses is actively mobilized can the technological revolution be successfully launched.

Based on a scientific understanding of the concrete situation in their units that comes from careful organizational work, light industry functionaries should establish and carry out technology development plans and fully provide the material and technical conditions necessary for technological innovation, and constantly intensify guidance over scientific and technological administration work.

In order to vigorously launch mass technological innovation campaigns at light industrial plants and enterprises, it is important to give priority to political work in arousing the revolutionary zeal and creative positivism of production workers, and to praise and incorporate the masses' inventions, suggestions, proposals and other valuable ideas into production. Only by so doing will it be possible to get the broad masses of workers to vigorously join in the technological innovation campaign so as to successfully solve technological problems in consumer goods production by displaying their high enthusiasm and creative wisdom.

Enhancing the responsibility and role of scientists and technicians in the implementation of technological revolution tasks in the light industrial field is very important.

Scientists and technicians are precious assets of the country who occupy an important position in the implementation of the technological revolution. The success of the technological revolution depends on how well scientists and technicians perform their role as those who are directly responsible for the technological revolution.

Today, the party's confidence in, and expectations for, scientists and technicians in the light industrial field is very great.

With a single-minded intent to repay the lofty political confidence and expectation of the party and the leader with loyalty and outstanding scientific and technological success, all scientists and technicians should devote all their wisdom and energy to resolving all scientific and technological problems arising from the implementation of the light industry revolution. In particular, scientists and technicians should constantly make efforts to enhance their abilities in conformity with the demands of the constantly developing reality. They should also fully demonstrate the revolutionary spirit and attitude of resolving any difficult problems which will serve to effectively develop light industry.

Along with this, it is important to strengthen creative cooperation between scientists, technicians and producers.

Enhancing the role of scientific and technological cadre training organs is a basic guarantee for the successful implementation of the tasks of technological revolution which confront the light industrial sector.

The reality, in which science and technology are rapidly developing and in which various types of modern technological means, including electronic computers and robots, have been introduced into production, more urgently than ever before demands that more able technicians and specialists who have been firmly armed with the knowledge of modern science and technology, and who can skillfully handle up-to-date scientific and technological means, be more properly trained and fostered. Therefore, enhancing the role of scientific and technological training organs which are responsible for training skilled technicians and specialists is very important in smoothly meeting the demands for technicians in the development of light industry, and in enabling them to perform their mission in the implementation of the technological revolution.

All scientific and technological cadre training organs, including light industrial colleges, should properly organize their education programs and curricula to enhance the quality of scientific and technological education, together with their political and ideological education, and should concentrate their efforts on enhancing the scientific and technological level of education in conformity with our country's reality and the scientific and technological trends of the world. In particular, science-oriented education should be established in scientific and technological education and both theoretical and practical education should be strengthened, so that more able

technicians and scientists can be trained who will practically contribute to the development of our country's industry.

All functionaries, scientists, technicians and workers should perform their lofty duties and responsibilities in the implementation of the technological revolution, and thereby contribute to raising our light industry onto a higher scientific and technological foundation and to producing, in greater quantities and with better quality, the variety of consumer goods needed in the material and cultural lives of our people.

9062

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WORKS OF ART AND LITERATURE ON THE FATHERLAND ARE POWERFUL MEANS FOR
INDOCTRINATION IN PATRIOTISM

Pyongyang KULLOJA in Korean No 9, Sep 87 pp 59-62

[Article by Yi T'ae-su]

[Text] The fatherland is the caring mother of all individuals and the cradle of life and happiness. The destiny of man is one in the same with the destiny of the fatherland. Only with the fatherland can man's destiny be shaped and an independent and creative life brought into bloom. From ancient times famous and anonymous literary figures have taken up the brush to sing of the fatherland, and peerless soldiers, fending off bayonets, have fought in pools of blood to defend their fatherland.

Intensifying indoctrination on the fatherland is an important guarantee for getting people to fiercely love their fatherland, possessed of great national pride and dignity, and to sacrifice themselves for its prosperity and development.

Such intense love for one's fatherland does not occur spontaneously. It is fully fostered only through knowledge of one's fatherland and a keen appreciation for its preciousness. Love of nation is not some abstract emotion, but rather an undying love for the land, history and culture of one's fatherland, but is also an expression of attachment to one's place of birth and the people that live there, and of the bond with parents and family. Love of nation is a concrete part of man's emotions and is expressed in a concrete manner.

What is of greater value to our people today is the prospering socialist system and socialist fatherland created under the wise leadership of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il. In glorifying the socialist system and socialist fatherland is found a solid guarantee for an independent and creative life for our people and for the continued happiness of the coming generations.

The socialist patriotism that must be preserved by our people is precisely this feeling of fierce love for the motherly fatherland, the socialist system and socialist fatherland; it is successfully shaped and solidified through indoctrination on the fatherland. Only by intensifying indoctrination on the

fatherland among the people can they appreciate just how great is the value of our socialist fatherland in providing them with an independent and creative life, and will they be able to protect the products of revolution and sacrifice themselves to the glorification of the fatherland.

Our part has established indoctrination on the fatherland as a key link in the work of the party and is striving to see to it that this work is carried out properly. Our party has in particular made an effort to use works of art and literature on the fatherland to strengthen indoctrination in socialist patriotism in party members and workers.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Indoctrination on the fatherland must in large part be accomplished with works of art and literature. Works of art and literature on the fatherland are a powerful means for getting people to love the fatherland and to fight for the prosperity and development of the fatherland."

Works of art and literature that have the fatherland as their theme provide a particularly effective and powerful means for carrying out indoctrination on the fatherland and indoctrination in socialist patriotism.

That works of art and literature on the fatherland are a powerful means of indoctrination in socialist patriotism has to do with the aesthetic nature of art and literature.

Art and literature are not abstract theory; rather, what they do is recreate, in a life-like and concrete manner, mankind and life directly in front of one's eyes through realistic forms and artistic expression. What unfolds in works of art and literature are the images of real people who live and breathe and act in a concrete and animated manner, just as in real life, and the variation and richness in their individual lives.

Works of art and literature on the fatherland deal with human problems, pieced together from rich and varied lives animatedly drawn, that are of significance with respect to the fatherland, looking deeply into the various and subtle emotions and feelings experienced by people in the course of living--their joy and sadness, their loves and hates and sympathies and animosities, their complex psychological world. Using this approach, outstanding works of art and literature on the fatherland work forcefully on the ideology, will, emotions and feelings of the people and channel them toward a clean and noble emotional world which they had heretofore not experienced, and at the same time stimulates them to love the fatherland, maintaining a beautiful and pure psychological state, and to leap into the struggle to make it flourish and prosper. It is in this manner that works of art and literature on the fatherland are of tremendous impact on the spiritual lives of the people and on indoctrination in socialist patriotism.

The stories that dwell in revolutionary works that have made such deep impressions, such as the immortal classic works personally created by the

great leader Comrade Kim Il-song during the period of glorious anti-Japanese revolutionary struggle, including "Song of Korea," "Pride of the Thirteen Provinces," and "Thoughts of Home," show just how powerful an influence is wielded on indoctrination on the fatherland by works of art and literature whose theme is the fatherland.

"Thoughts of Home," which the great leader frequently had his units carry at the time of anti-Japanese revolutionary struggle, planted in their minds at the worst of times an indelible picture of the fatherland and scenes of their hometowns, and stirred them on even more vigorously to the sacred war of restoration to save their beloved fatherland and families.

The poems, songs and works of art and literature that eulogized the fatherland after liberation motivated them powerfully to the struggle to build a new fatherland and preserve the products of revolution. Raising their voices to the song of the fatherland, our people surged to the building of a new fatherland, beat back the U.S. imperialist aggressors to defend every inch of the fatherland, and then, after the war, rebuilt the factories and farming villages and launched the Chollima march to raise up in this land a socialist power of independence, self-reliance and self-defense.

Based on a scientific analysis of the capabilities of and role played by art and literature in indoctrination on the fatherland and indoctrination in socialist patriotism, the beloved Comrade Kim Chong-il at an early stage provided wise leadership for writers and artists to put tremendous effort into the creation of works on the fatherland.

Under the leadership of the party, our writers and artists have in the past achieved considerable success in creating works of art and literature on the fatherland. In recent years alone these writers and artists have produced outstanding works which have the fatherland as their theme, including songs such as "I Will Always Be A Son of That Time" and "Defend the Oceans of the Fatherland That They May Live Forever," and lyric poems such as "My Fatherland," and through them have contributed greatly to the indoctrination of the workers in socialist patriotism.

The lyric poem "My Fatherland," created to embody the creative and original theory of our party, is one of the representative works that has the fatherland as its theme. As soon as it came out its tremendous emotional force stirred the broad masses of workers, and continues today as a powerful means of arming people with the sacred ideological sentiment of fierce love for the socialist fatherland and the revolutionary spirit of sacrificing oneself in the struggle for party and leader.

Oh fatherland!
What are you
That when your name is softly whispered
My heart fills to bursting with pride
And my eyes fill with tears?
Your name, great and sacred
Cannot be embraced without a warm heart
Nor uttered without sincere love....

Do not say you love the fatherland
Before you have given it your heart!

Fatherland
Our lives, touched by the leader
Our pride, kindled by the leader
A bosom of everlasting immortality

You are the bosom!
Fatherland, my fatherland

Our people, who bore the sorrow of the ruin of the nation for so long, know well the pricelessness of the fatherland, feel deep in their bones the grand and immortal achievement and enormous virtue of the fatherly leader who plowed through seas of blood and fire to restore the fatherland and build it into the most majestic fatherland of chuche in the world.

Through the process of bringing an end to the vicissitudes of the life of the past and coming to live a life of happiness under the the leadership of the great leader, the belief that the fatherland is one in the same with the bosom of the fatherly leader has become firmly implanted deep in the hearts of our people, and today forms the spiritual source of the fierce national pride and ironclad faith of our people. As a result, the feeling of love for the fatherland has been fused together with the feeling of boundless respect and unparalleled admiration for the fatherly leader and the glorious party center, and constitutes the biggest and most valuable motive sentiment in their lives.

The art film "Wolmi Island" uses the sacred spiritual mindset maintained by the courageous soliders of the People's Army who defended Wolmi Island at the time of the fatherland liberation war to convey the profound philosophical explanation that the fatherland is one in the same with the great leader, and that there is no more valuable or shining life than that of sacrificing oneself for the fatherland. At the same time, the film clearly shows what a great price had to be paid to build this prosperous socialist fatherland and people's paradise of today. In this way the film motivates the workers to sacrifice their lives and their youth, without hesitation, for party and leader, fatherland and people.

Likewise, such revolutionary songs as "I Will Always Be A Son of That Time" and "Defend the Oceans of the Fatherland That They May Live Forever" have the enormous emotional power to rouse feelings of patriotism in the people and to powerfully spur them on to the struggle to burnish the glory of the fatherland.

Not only do such works of art and literature on the fatherland use their aesthetic qualities to arm people with the spirit of ardent love for fatherland and a sense of socialist patriotism, but also lead them on to fight proudly for the motherly fatherland, party and leader that provide for the blessings of today, as well as the happiness and prosperity of countless generations to come.

Today writers and artists are faced with the glorious task of perpetuating the successes that have already been attained under the wise leadership of the party, and at the same time producing more and better works of art and literature on the socialist fatherland, so as to brilliantly contribute to indoctrination in socialist patriotism.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"We must endeavor to provide poems, songs, novels and films on the fatherland on into the future."

The objective of works of art and literature that contribute to indoctrination in socialist patriotism is to get party members and workers to continuously love the fatherland and to seek to glorify it generation after generation. The object of strengthening indoctrination in socialist patriotism is also for all workers to fiercely love the socialist fatherland and to make it prosper and develop. The person who neither loves the fatherland nor struggles for it, and contributes nothing to it, cannot speak of the fatherland and cannot be considered a true son or daughter of the motherly fatherland.

If one is to love and glorify the fatherland, one must first have a good understanding of the fatherland.

There are countless cultural legacies that show the wisdom of the people in the 5000 years of history of our nation. With its beautiful scenery and wealth of resources within its ground, our nation has from ancient times been renowned throughout the world as the land of 3000 li of embroidered rivers and mountains.

Under the wise leadership of party and leader our history and culture are today being made even more resplendent, and throughout the fatherland monumental creations have been created that have transformed it into a civilized and beautiful paradise on earth where living is good. Therefore it is important that, in order that the workers may fully understand and fiercely love their fatherland, works of art and literature that eulogize the fatherland depict our nation's history, culture, beautiful scenery and natural resources with warm devotion and love, bringing out and boasting of all that is outstanding about the fatherland. Only such works of art and literature are capable of getting party members and workers to not only care for and love that which is theirs, and understand what it stands for, with tremendous national pride and self-esteem, but to also nurture a spirit of self-sacrifice for the prosperity and development of the fatherland.

The love of fatherland and unending sense of self-sacrifice of members of anti-Japanese guerrilla units is the model that must be emulated by our workers. Works of art and literature whose major theme is revolutionary tradition have tremendous significance in indoctrination on the fatherland. Works of art and literature that stress revolutionary tradition are true textbooks that get party members and workers to adopt the spirit of sacred patriotism demonstrated by anti-Japanese guerrillas, and thereby to come to

fiercely love the fatherland and devote their all to fighting for the prosperity and development of a socialist fatherland.

It is also important that works on the fatherland depict anonymous heroes and anonymous workers who sacrifice themselves to the struggle on behalf of the fatherland as paragons of the times.

Anonymous heroes and anonymous workers are the true patriots of our times who, without comment, devote their lives to bringing into blossom in our land the grand plan of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il. Art and literature must cultivate this image as the patriot of our times, and thereby contribute to indoctrination designed to get party members and workers to fight not for their own fame or reward, but rather for the prosperity and wealth of the fatherland.

A writer or artist who is not a fierce patriot cannot speak of the fatherland, and cannot write a true work about the fatherland. A written work is the living expression of the ideas and passion of the writer. Only the writer who has a fierce patriotic feeling toward the fatherland can create a work of art or literature pervaded with socialist patriotism.

A writer sees, feels and interprets in accordance with what he knows, and expresses himself in accordance with what he understands. For this reason, the philosophical depth of his work depends on the extent of his own preparation.

Therefore, it is most important that our writers struggle diligently to increase their political insight and creative technique, and put out great effort to possess a broad and varied knowledge of the fatherland. Only by being prepared in terms of political insight and discrimination can the corrosive influence of naturalistic trends or bourgeois reactionary undercurrents be purged from socialist literature, and can revolutionary art and literature be created that truly contributes to indoctrination in socialist patriotism.

Our writers and artists must be more deeply attuned to the superiority of the socialist fatherland and socialist system, the building and prospering of which are rooted in the glorious revolutionary tradition of our party, and create more revolutionary works of art and literature that contribute to the indoctrination of party members and workers in socialist patriotism, and thereby repay the enormous political trust and expectations of the great leader and the party with loyalty.

9062

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SOME EXPERIENCES GAINED IN IMPLEMENTING THE PARTY'S LIVESTOCK INDUSTRY POLICY

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 63-66

[Article by Yu Chae-myo'ng]

[Text] Today, in order to further improve the standard of living of the workers and provide a better supply of raw materials to rapidly developing light industry, our party is putting enormous effort into the development of livestock industry.

The great leader Comrade Kim Il-song taught as follows:

"Only through development of livestock industry can the people's needs for meat be satisfied. We must strive to make it possible for all of the people to be able to eat meat." ("Collected Works of Kim Il-song" Vol 14, p 27)

The livestock industry is of considerable importance in improving the people's standard of living and accelerating economic development. Only by rapidly developing the various sectors of agricultural production, starting with grain production and livestock industry, can the standard of living of the workers be continuously improved and light industrial development vigorously accelerated.

Based on a deep understanding of the importance of the livestock industry to socialist construction, our party has in each period established correct livestock industry policies and wisely led the struggle to implement them.

One of the policy requirements consistently adhered to by our party in the development of livestock industry is to base it on joint livestock breeding by state-owned industries and the agricultural cooperative economy, coupled with livestock breeding on the side by members of agricultural cooperatives. This party principle on combining collective and decentralized livestock breeding is a correct principle that makes it possible to continuously develop the livestock industry on a socialist foundation and mobilize all manner of reserves and potentials so as to rapidly increase livestock production.

During the last period the Chu'ngsan County Party Committee fully adopted the party's livestock industry policy and provided positive leadership for the struggle to implement it. In particular, we put great effort into

implementing the party policy requirements on using a mass campaign to raise a lot of domestic animals, netting us significant results in livestock industry development.

Today in our county we have established a rational breeding system for raising numerous domestic animals, and have created a solid foundation for development of the livestock industry based on non-grain feeds. In our county we have also transformed the work of raising domestic animals into a task performed by the masses themselves, so that large numbers of domestic animals are being raised, and meat production thus increased, not only in work teams and sub-work teams on cooperative farms, but also by rural households. As a result, all foodstores and direct sales shops, both on the county as well as li levels, have refrigeration equipment and are able to routinely supply meat to the residents of the county.

In the process of achieving these successes we have come to a deep appreciation of the legitimacy and vitality of the party's livestock industry policy, and have gained invaluable experience that enables us perform the tasks necessary to solve livestock breeding problems.

In order to implement the party's livestock industry policy, we first of all put our effort into getting all party organizations to turn their attention to livestock breeding and to take a responsible stance in solving problems associated with it.

The struggle to implement the party's livestock breeding policy is an extremely important part of improving the people's standard of living and accelerating development of the socialist agricultural economy. Party organizations charged with the mission of providing party leadership over all work performed by specific units must, by definition, be deeply concerned with livestock industry development. Through the process of practical struggle, we were made more keenly aware of the fact that when party organizations put their reputation on the line in livestock industry development and handle livestock breeding problems from a position of being responsible, it becomes possible to vigorously organize and mobilize party members and workers to the implementation of the party's livestock industry policy.

It was the time when we had begun to launch the struggle to raise more domestic animals and increase meat production on a mass basis. We had held collective discussions in the County Party Committee and had established concrete tasks for raising large numbers of domestic animals by cooperative farm work teams and rural households.

However, some functionaries were of the opinion that it would be better to stick with grain production, since that was what Chu'ngsan County was best suited for, and were not particularly interested in raising livestock. That those units with little interest in solving the livestock breeding problem were not inclined to wage a struggle to raise a lot of domestic animals themselves had to do, of course, with the fact that they had made no positive effort to make effective use of the existing basis for livestock breeding.

The key strategy we used in successfully solving the livestock breeding problem was intense ideological indoctrination carried out with the understanding that success would be based on the position and attitude of party organizations and functionaries, and at the same time positive dissemination and propagandization of the successes and experiences gained in the work of the party committees of Mundong-ri, Imsong-ri and Ch'ongsong-ri in raising domestic animals. At the same time, we created a positive example for raising large numbers of domestic animals in the households of all of the functionaries of the County Party Committee, from responsible functionaries to guidance personnel. This created a social environment for stimulating livestock breeding as a mass campaign, and had favorable impact on vigorously launching party members and workers into implementation of the party's livestock industry policy.

In particular, we strived to correctly understand the conditions for livestock breeding for every unit and to rigorously critique them in a party-oriented manner, and then to have the Organization Department and Propaganda Department concentrate on incorporating these into a model for implementing the party's livestock industry policy by intensifying organizational life guidance and political work among functionaries and workers of lower units. To do so, functionaries of the Organization Department and Propaganda Department went out into the field to get a detailed understanding of livestock breeding problems, worked with functionaries of the appropriate units to find solutions, and stimulated the revolutionary zeal of the masses using political work methods.

The result of the County Party Committee having thus properly executed organizational and political work was that all party functionaries firmly accepted livestock breeding as responsible work that they themselves were masters of and would have to carry out, and that the entire county rushed positively forward with great zeal to the struggle to raise domestic animals.

All of these facts show that when party organizations become vigorously involved in the development of livestock industry from a responsible position, the party's policy on livestock breeding can be successfully implemented.

In order to implement the party's policy on livestock industry, we also made sure that our guidance of the work of raising domestic animals was backed up with solid methodology.

No matter what the task, good results cannot be achieved through appeals and strong recommendations alone. No matter how meritorious the intent or how well organized the work, if a concrete methodology is not followed in the process of implementation, the masses cannot be persuaded and mobilized and the desired results will not be achieved. We were deeply aware of this fact in the process of guiding the work to establish and flesh out a livestock breeding plan.

The problem that cropped up first in raising numerous domestic animals on a mass basis was precisely that of establishing a breeding plan. This problem could not, however, be properly solved using the livestock breeding foundation available in the county. Some people had a negative attitude toward raising

livestock, looking at the caring for young animals only as a problem that would be difficult to solve.

In order to solve this problem, the County Party Committee discussed it in meetings and pressed it at every opportunity, but still saw no results.

Coming to the realization that the issue of raising young domestic animals could not be fully resolved through meetings and urging alone, the County Party Committee intensified party guidance to strengthen the livestock breeding foundation. Through functionaries of the appropriate sectors, we strived to get a handle on the status of domestical animal production and supply at cooperative farms. As a result, we discovered that of the domestic animals produced by cooperative farm livestock work teams, on average not more than one animal was provided to farm families.

Under such circumstances, where livestock were being supplied without rhyme or reason, it would have been useless to ask that each farm household go into breeding livestock. The key to solving the problem lay in finding a concrete methodology capable of truly moving the masses.

The result of having defined the problem of providing the animals and discussing it with the masses was the establishment of a breeding plan by which not only livestock breeding work teams and feeding sub-work teams, but also groups of 7-10 farm households, would engage in livestock breeding, and that the animals for breeding would be obtained from the Salmaksan village on the Chongsan Cooperative Farm, using a calculation of two animals per household per year. Then, a workshop in practical methods was organized so that functionaries could get hands-on experience to address anything they didn't know. In particular, we sought to establish concrete measures in cooperative farm management committees for securing the animals, and to make sure that correct judgment was made concerning the farm households that would get and care for mother animals. This approach was of considerable significance in getting farm households to get positively involved in breeding livestock with considerable ambition.

Using this method, we also organized family livestock breeding teams within village people's neighborhood teams and provided for significant expansion of livestock raising in agencies and enterprises, and established livestock raising in groups of 7-10 households of laborers and office workers, who produced livestock and provided them to other households.

As a result, a rational livestock raising system was established that conformed to the actual situation in our county, with an increase in the breeding of domestic animals, so that in one year the production of animals individual households alone increased by several thousand head.

In order to implement the party's policy on livestock industry, we also were particularly concerned with establishing in functionaries and workers the revolutionary spirit of carrying out assigned tasks on their own.

Solving a problem on one's own through full display of the revolutionary spirit of self-reliance is a requirement of the *chuche* idea and the characteristic work attitude of *chuche*-type communist revolutionaries.

As in all other work, results are not achieved easily in the struggle to develop the livestock industry. The struggle to implement the party's policy on livestock industry is the extremely difficult task of breaking through the many bottlenecks and obstacles, and solving a variety of complex problems, that arise in practical application. It can be successfully undertaken only when the revolutionary spirit of self-reliance and hard work is manifested so that the bottlenecks and obstacles that are encountered are put aside using one's own strength.

In implementing the party's policy on livestock industry, the County Party Committee always provided positive leadership so that functionaries and workers would demonstrate the revolutionary spirit of solving problems on their own. In the process of solving the fodder problem, we achieved considerable success as the result of establishing this spirit.

At first, when the idea of solving the problem of animal feed using common grass was broached, it was unavoidable that there would be some who would not believe in it. The County Party Committee, which became aware in the process of gathering facts that this situation was the result of an inadequate revolutionary spirit of self-reliance and hard work and of a failure to become completely freed from old methods of raising pigs that depended on grain feed, launched an all-out effort to explain and inculcate among functionaries and workers the teachings of the great leader Comrade Kim Il-song and the instructions of the party on trading grass for meat. At the same time, we used as an example to be emulated the case of a farm family in Mundong-ri that raised numerous livestock by using corn straw, bean straw, pumpkins and common grasses. As a result of this activity, functionaries and workers clearly perceived that their idea that raising livestock is difficult because of the feed problem was not correct, and came to believe that they could raise numerous pigs on their own if they made effective use of natural fodder.

Using the heightened zeal resulting from using their own resources to solve the fodder problem, we mobilized agencies, enterprises, cooperative farms and people's neighborhood units to plant pumpkin patches and mounds in their yards and around animal pens, along roadsides, ditches and ravines, to cultivate high-protein plants for fodder, and to grow such plants as barley, sweet potatoes and radishes as early or late crops. At the same time that we established our own fodder base, we endeavored to bring into acceptance effective methods of processing fodder, such as salting grass, cutting dried grass for feed and grinding rice husks and hay together for feed, and stimulated administrative economic organs to get pneumatic feed processors installed for cooperative farm work teams and sub-work teams.

Hence, the County Party Committee provided party-type leadership for solving the feed problem on its own, and thereby was enabled to brilliantly implement the party's policy on trading grass for meat in our county.

Leading by personal example has considerably more motivating power than hundreds of words. Only when functionaries responsible for county affairs lead the masses through practical activity, and not words, can they fulfill their own duty to party and revolution and fully implement party policy. This is one of the issues that we came to better appreciate in the course of implementing the party's policy on livestock industry.

When the task of creating arrowroot mountains was proposed, there were those who thought that in a wide-open agricultural area like Chu'ngsan County there was no place available for making an arrowroot mountain.

There being an example of an arrowroot mountain having been created in Sachon-ri, where there was supposedly no appropriate place for one, responsible functionaries of the county party wanted to publicize it throughout the entire county, so they trekked up the hill behind the Sachon-ri Cooperative Farm, met and talked with technicians there and came up with a solution. They then went out to the ravines of Mt. Maeam, on the Hamchong Cooperative Farm, and, along with the functionaries there, planted several tens of arrowroot roots that they had brought back with them from Samchon-ri. Such an effort on the part of county party responsible functionaries had a tremendous impact in the struggle to dispel the attitude that there was no place available to create an arrowroot mountain. As a result, a 6 chongbo [1 chongbo = 2.45 acres] arrowroot mountain was created and has since been expanded into 100 chongbo county-wide.

The responsible functionaries of the county who had to lead the masses to the front of the ranks had to use their heads more, and sweat more, than anyone else in order to implement party policy.

Through continuous contemplation and study we worked to draw up and use meat supply schedules, by month and by household, in order to provide a planned supply of meat to the residents, and fabricated refrigeration facilities that, using ice from the dead of winter, are capable of preserving meat and providing it on a consistent basis, even in the heat of July and August. Neither the direct food sales stores located in every village for convenient use by the people nor the fish farms that have been established on large-scale on every cooperative farm could have been created had not heads been used and uncommon effort been put forth to implement the will of the party. Experience proves that the work attitude of functionaries leading by personal example is in fact the source of the strength for positively launching the masses into implementation of party policy, and is an important factor in enabling them to complete an difficult task in accordance with the will of the party.

The success and experience gained by our County Party Committee in the past in administering the struggle to implement the party's policy on livestock industry are entirely the result of the wise leadership of the great leader Comrade Kim Il-song and our party.

We will uphold the wise leadership of party and leader in bringing about continued upsurges in the development of livestock industry in the future as well, and thereby contribute positively to improving the standard of living of the people and accelerating socialist construction.

9062

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PARTY ORGANIZATIONAL AND POLITICAL WORK TO INCREASE THE WORKERS' ZEAL TO PRODUCE

Pyongyang KULLQJA in Korean No 9, Sep 86 pp 67-71

[Article by Kim Chong-sun]

[Text] Increasing the workers' zeal to produce occupies an extremely important place in spurring on their enthusiasm so as to accelerate socialist economic construction.

Man acts in accordance with his own needs and interests, and those actions are based on his own ideological awareness.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Inasmuch as ideological awareness is a reflection of people's needs and interests, it has extremely positive impact on their actions." ("On the Chuche Idea," booklet, p 32)

Ideological awareness is a decisive factor that regulates man's productive endeavors, and plays a determining role among the decisive factors that apply in the development of production. The ideological awareness of individuals concerning production is expressed concretely in their zeal to produce. In the zeal to produce of socialist workers is reflected the needs and interests of the popular masses to produce more material wealth in order to enjoy a more independent and creative life. If workers increase their zeal to produce, it is then in accordance with that increase that they participate more positively in productive activity, and dedicate themselves to more and better production with the same materials and equipment.

In the Party Committee of the General Bureau for Local Industry in Pyongyang City an effort has been made to get functionaries to provide leadership to spur on the zeal of workers in production at all times, whether in performing party organizational and political work, or administrative office work, or maintaining conditions in the rear areas. As a result, following its reorganization in the form of a complex enterprise, the General Bureau has

marked a new turning point in the establishment of a material foundation for the production of consumer goods for residents of the capital city.

In order to increase the workers' zeal to produce, the General Bureau Party Committee first of all vigorously stepped up party organizational and political work with an emphasis on increasing the political self-consciousness of the people in production and construction.

In a socialist society where exploitation and oppression have been eliminated and the popular masses have become masters of the nation, to work with a zeal to produce is an inevitable phenomenon. However, even in a socialist society this does not mean that the workers will continuously and spontaneously display a high level of zeal to produce. In order for workers to work with a high level of zeal to produce as masters of the nation and their own lives, in accordance with the fundamental demands and transitory nature of socialist society, their political and moral consciousness concerning labor must be continuously strengthened.

In order to strengthen political and moral consciousness concerning labor among the workers, the General Bureau Party Committee made an effort for all party functionaries and administrative and economic functionaries to go deeply among the masses and give priority to political work. The party committee evaluated the work of party functionaries who went among the masses in accordance with how much the revolutionary zeal of producers was increased.

In addition, all party functionaries were made specifically responsible for one or two units with an eye toward recording their experience and creating models on how to increase the revolutionary zeal of workers, with the experiences of those units where political work was performed well being passed on to all factories and enterprises within the general bureau.

Important experience in party political work to increase the productive zeal of workers was gained in the work of the Primary Level Party Committee of the First Women's Patriotic Children's Knitted Goods Factory. Party functionaries, including the Primary Level Party Committee Secretary, of this factory homed in on continuously increasing revolutionary zeal among the workers to embody the will of the fatherly leader and the party to better solve the problem of children's clothing. They closely combined study of Chinese thought, party policy and revolutionary tradition with ideological indoctrination to continuously increase self-consciousness of being the master in production, and every time they set about launching all forms of political and ideological work, including indoctrination in party morality and indoctrination in socialist patriotism, they seized upon it as a good opportunity for increasing revolutionary zeal in carrying out production assignments. Political and ideological indoctrination materials sent down from upper-level party committees was also closely coordinated by the primary-level party committee with its own revolutionary task and passed on to the workers. In addition, study groups, art circles, revolutionary film meetings, essay contests on the socialist economy and campaigns for awarding of the "3 August People's Consumer Goods" prize, announcements of production results, various commendation exercises and so on have been used in close conjunction with carrying out revolutionary tasks in order to get the workers to think

only of eliminating defects and producing more and better clothing. As a result, monthly and quarterly production quotas have been consistently fulfilled in this factory, and for the past 12 years it has been able to outperform the plan for the people's economy every year.

One of the key forms of political work in stimulating the productive zeal of the workers is economic agitation. The masses are able to grasp the truth of party guidelines through theoretical methods, and are able to appreciate it and be affected by it through methods of direct observation in real-life situations. Therefore, in order to motivate the masses toward implementation of the party's economic policy, vigorous economic agitation must be undertaken to touch their emotions and move them to action.

The party committee endeavored to inculcate the essence of economic agitation and its superiority deeply among the functionaries, and to get them to carry it out not as a temporary campaign, but as a normal course of action.

In particular, we intensified party guidance so as to purge formalism from economic agitation and make it something fresh and original that conformed to the circumstances and situation, to the needs and level of the masses. As a result, it was possible to strengthen economic agitation in accordance with the party's requirements in numerous factory and enterprise party organizations subservient to the general bureau.

The Primary-Level Party Committee of the Pyongyang Disabled Veterans Writing Brush Factory made use of a variety of occasions and methods, such as bringing in the warm love and concern bestowed on disabled veterans and their families by the great leader and the beloved Comrade Kim Chong-il, to carry out economic agitation on a regular basis in a variety of forms, such as welcoming receptions along the road to work and agitation at the work site, and as a result the collective was filled with the revolutionary spirit of working with a high level of zeal to produce. The labor exploits of the workers of this factory in drawing on self-reliance and hard work to build a chemical factory capable of producing the chemical materials needed in the manufacture of the writing brushes, and thereby supplying more than 50 percent of their raw materials on their own, are the result of indoctrination in the moral goodness of the motherly party being persistently carried out in the form of vigorous economic agitation.

The use of production accomplishments by party organizations to politically judge people and commend them occupies an extremely important place in political work designed to increase the workers' zeal to produce.

For the workers, there is no greater honor than the political recognition that they have worked loyally for the party and the leader, and this constitutes a powerful political and moral incentive that cannot be compared to any other form of incentive.

The General Bureau Party Committee provided the impetus for party committees of factories and enterprises to seek out affirmative examples of production and construction for widespread dissemination and propagandization, and to get positive recognition in society for labor innovators.

What we focused our attention and energies on here was to positively seek out those anonymous heroes who, with no wish for any kind of reward, devoted everything they had in bending over backwards for party and leader, and to work to popularize their example. The effort of the Primary-Level Party Committee of the Pyongyang General Merchandise Factory in this regard is a good case in point. In looking for anonymous meritorious workers, the primary-level party committee deeply analyzed work performance so as to make a correct evaluation, and thereby to correctly select and commend those who worked consistently and frugally for party and leader, and not those who were caught up with the idea of passing excitement or recognition. Action was also taken to assure that not a single promising bud was overlooked among the masses, but was brought forward at the proper time for use as a model to be emulated. In the process of diligently carrying out this work, the primary-level party committee uncovered and publicized numerous examples of anonymous meritorious workers, such as the female technicians who had put the most enthusiasm into making the factory chuche-oriented over the past 20 years, the highly skilled workers who contributed greatly to automation of processes and the fabrication of a boiler capable of using low calorie coal in normalizing production, and the technician who, over a period of 2-3 years, came up with some 10 original designs on his own.

In order to increase the workers' zeal to produce the primary-level party committee also diligently took action to increase material incentives for work while giving priority to political work.

Under conditions where labor is not the primary need in life and where the workers have material concerns, their zeal to produce cannot be continuously increased by means of political activity alone.

Socialist distribution based on work performed is the basic means of providing material incentives for work.

The great leader Comrade Kim Il-song taught as follows:

"Even though the means of production have been socialized, to the extent that there are still differences in the level and degree of ability in work and that the consciousness of the people has not yet reached a communist level, it is only through distribution in accordance with work performed that the productive zeal of the workers can be increased and productivity rapidly developed." ("Collected Works of Kim Il-song" Vol 14, p 157)

When workers are conscious of the fact that they have a share in the common assets of society through socialist distribution based on work performed, and that as the assets of society increase so does their own share in distribution, they make a positive effort to develop production.

In order to thoroughly implement the principle of socialist distribution based on work performed, during the past period the primary-level party committee vigorously launched party organizational and political work to correctly implement the independent economic accounting system.

To assure that lower-level party organizations and functionaries had a correct understanding of the independent economic accounting system, the primary-level party committee used as its primary approach the intensification of study programs for them on the one hand, along with indexing the distribution shares of factories and enterprises under the General Bureau to the amount they earned, and in order that every enterprise would have a vested interest in carrying out the overall plan of the bureau, did a good job of putting together and correctly implementing detailed rules and regulations for an independent economic accounting system.

Under the guidance of the General Bureau Party Committee, functionaries of the Primary-Level Party Committee of the Pyongyang Cornstarch Factory went among the masses and engaged them in broad ranging discussion of the rules and stipulations of the independent economic accounting system, fostering in them a concrete appreciation for those rules and stipulations. In addition, they made up quick-calculation cards for tracking production output, labor-production efficiency and materials conservation that made it possible for anyone to easily calculate the status of work and for everyone, from party functionaries to administrative and economic functionaries and members of work teams, to master the data they would need to know in implementing the rules and stipulations of the independent economic accounting system. As a result of this struggle, factory workers became more concerned with what they could do to make effective use of economic leverage in accordance with the requirements of the Tae'an work system. The General Bureau Party Committee strengthened party guidance in order to publicize such positive experiences gained in implementing the independent economic accounting system, with the result that today the independent economic accounting system is being carried out at a high level in all of the factories and enterprises coming under the purview of the general bureau.

The General Bureau Party Committee also put effort into strengthening party organizational and political work designed to transform the productive zeal of the workers into practical, creative power.

Just as people's needs can be fulfilled only when they are given the power to do so, so too can the zeal to increase production be fulfilled only when there is creativity. For the producing masses, creative power consists of physical strength combined with the strength of knowledge about production and the power of science and technology.

In order to transform the high revolutionary zeal of workers into actual productive power, the General Bureau Party Committee undertook party organizational and political work to both strengthen technical training for its own specialized sectors and to actively promote creativity programs and the technical innovation campaign. The party committee worked to increase enthusiasm for creative suggestions among the masses, and created an atmosphere conducive to creativity through use of prizes and struggles to complete work on hand and to generate technical innovations. We put particular emphasis on working with technicians so that they would have a high degree of enthusiasm concerning creative suggestions and technical innovations. We put great party concern on having all functionaries work with technicians and knowledgeable old timers with the correct viewpoint that a turning point could not be reached in

production without unleashing the revolutionary zeal and creativity of the technical people.

We put particular effort into solving problems facing technicians so that they would be loyal to the party to the end. We sought out technicians and expert old timers who had worked loyally for the party and the leader that they might bask in the honor of the Korean Workers Party, so that they might repay the confidence of the party with loyalty and manifest their creative wisdom and abilities to the maximum.

The result of this vigorous launching of party political work by the General Bureau Party Committee to get technicians and skilled workers to have a high degree of zeal concerning invention, creative suggestions and technical innovation, and to demonstrate their own knowledge and technical skill to the maximum, has been that during the last six months alone there have been hundreds of instances of new creative suggestions and proposals for technical innovations, with a 2.5-fold increase in inventions and a 1.5-fold increase in suggestions during the first half of this year compared to the same period last year.

The work of the Primary-Level Party Committee of the Pyongyang Brewery in their activities with the workers provided good experience in continuously increasing creative zeal and abilities so as to bring about technical innovation. Establishing the correct viewpoint that it is not possible to generate innovation in production through subjective desire alone, and that it is necessary to bring in the zeal to produce and creativity, functionaries of the primary-level party committee of the brewery had all the workers take a close look at the technology of their own jobs and devote themselves to tasks involving creative suggestion and technical innovation. The primary-level party committee assigned technical innovation tasks to more than 100 technicians who, in the process of carrying out these tasks, visited People's University study rooms and university libraries to conduct deep studies of technical literature and scientific and technical publications. The primary-level party committee had cell secretaries and agitation personnel take the lead in technical study and technical innovation, and the primary-level party secretary himself, who was a machinery operator, joined with members of the "15 April Technical Innovation Shock Brigade" in identifying and studying technical innovation problems and participated directly in the design of a modern boiler, installation of which resulted in the conservation of significant amounts of fuel oil and labor.

The general bureau party committee also strengthened party-oriented guidance and control in order to carry out administrative economic work to fully provide conditions for production in which workers were able to work with a high degree of zeal to produce.

The provision of conditions for production is of considerable significance in transforming the upsurging zeal to produce of the workers into actual production results.

To say that the most important factor in productivity is the individual absolutely does not mean to denigrate the role of other factors involved in productivity. Only when the objects of labor, such as materials and resources, and such means of production as machinery and equipment, are provided, can the individual's zeal to produce be fulfilled.

The general bureau party committee worked to have administrative and economic functionaries, possessed of the correct viewpoint that the provision of conditions for production is of major significance in increasing the zeal to produce of the masses, solve problems associated with production at the proper time and to take responsibility for seeing to it that the matching up of complementary areas between factories and enterprises was accomplished without fail.

Experience in combining political work to increase the productive zeal of the workers with economic and organizational work to provide the conditions necessary for their production is evident in the work of the Pyongyang Pottery Factory. At one time, problems had developed in this factory in providing the clay that is the basic raw material in production of pottery. In the process of coming to an understanding of the situation at this factory, we perceived that it was not possible to normalize production without solving the problem of clay coming in from a far-away source--that is, by means of our own raw materials base--or to continue to maintain the productive zeal of the workers. Together with functionaries of the factory primary-level party committee, we went among the producing masses and made appeals concerning the creation of their own raw materials base, positively organizing and mobilizing them to the task of looking for raw materials. As a result, the workers of this factory were able to locate a new source of raw materials that was both closer than the previous one and better in terms of quality, thus providing significant benefit to the state.

The experience of the Pyongyang School Supplies Factory, which normalized production by providing 100 percent of their basic raw materials and has exceeded the people's economic plan every year for the past 15 years, also proves that it is only when conditions for production are established that support the high productive zeal of the workers that they can show their worth in production.

The work experience of the Primary-Level Party Committee of the Pyongyang Optical Glass Production Cooperative demonstrates the importance of taking care of the living conditions of the workers in increasing their zeal to produce. The primary-level party committee acted on party-oriented concern to make sure that the workers were able to devote mind and bodies to carrying out their production assignments, without any inconveniences in their personal lives, through such things as arranging for the resources, materials and equipment needed for production, providing for a cultural lifestyle, rest and relaxation, and establishing medical treatment policies for functionaries and

highly skilled workers, with the result that they were able to overfulfill the plan for the first half of this year by 108 percent.

The fact that the primary-level party committee was able during the past period to increase the productive zeal of its workers and solve not an insignificant number of problems in the production of consumer goods for the residents of the capital city is the shining fruition of party measures to organize the primary-level party committee so that it could meld together party guidance over subservient factories and enterprises with production. With the formation of the primary-level party committee based on party measures and in accordance with the requirements of actual development, it became possible to strengthen party guidance for lower level factories and enterprises, with the result that the General Bureau party organization was enabled to not only take responsibility for the party life of the workers, but also to provide party guidance for the production standards of factories and enterprises under the General Bureau and to better coordinate party work with production.

Our success in party organizational and political work designed to increase the productive zeal of the workers is no more than a first step when compared to the high expectations of the party. The task that faces the Complex Enterprise Party Committee in its responsibility for production of consumer goods for residents of the capital is both extremely important and glorious. We will publicize the affirmative experiences gained in motivating the producing masses to party organizations within the general bureau, and in so doing further demonstrate the outstanding position of the Complex Enterprise and repay the great expectations of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il, who have shown the utmost concern in adopting a variety of measures to increase the production of consumer goods for the residents of the capital, with loyalty.

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TURNING THE KOREAN PENINSULA INTO A NUCLEAR-FREE PEACE ZONE IS AN URGENT TASK
FOR PEACE IN KOREA AND THE WORLD

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 72-76

[Article by Kim Su-ch'o'n]

[Text] South Korea, which has been completely turned into a colony of and military base for the U.S. imperialists, is a dangerous source of nuclear war.

Having occupied South Korea, the U.S. imperialists have deployed sophisticated weapons of mass destruction on a full-fledged scale and are frantically running amuck in making preparations for a thermonuclear war, and adventurous new war.

Because of the maneuvers of the U.S. war maniacs to provoke a new war, a state of exigency has developed on the Korean peninsula and the danger of the outbreak of a war at any moment has further increased with the passage of time.

Turning the Korean peninsula into a nuclear-free peace zone in preventing the danger of a nuclear war, which has further increased in our country with the passage of time, and in safeguarding peace in Asia and the world, poses a very important question, the resolution of which should not be delayed any longer.

Only by withdrawing the aggressive armed forces, nuclear weapons and aggressive military bases of the U.S. imperialists from South Korea by turning the Korean peninsula into a nuclear-free peace zone can we eliminate all factors enabling the U.S. imperialists to provoke a nuclear war there and to commit military acts, and can we firmly guarantee peace and security in Korea and the world.

Proceeding from a sense of noble duty for the cause of peace in Korea and the world, our party and the government of the Republic have exerted every possible sincere effort to eliminate the danger of a nuclear war on the Korean and to preserve peace there.

Because of the maneuvers of the U.S. imperialists to increase their nuclear military capability, the danger of thermonuclear war constantly exists on earth.

Brazenly advocating a "policy of strength," the U.S. imperialists have increased armaments on a full-fledged scale and have given impetus to the production of nuclear weapons.

Having established "the building of a world where the other side is brought under control through nuclear supremacy" as the "general political program" of U.S. policy, the U.S. imperialists, clamorously babbling about "development of five strategic weapons," have zealously gone about the production of various new nuclear warheads and means of delivery and have positively forged ahead with the adventurous "Star Wars" plan to expand the arms race to space. At the same time, the U.S. imperialists are frantically running amuck in further increasing military bases, which exist throughout the world like nets, in turning these military bases into nuclear bases, and in helping armed forces deployed at these military bases to prepare a capability to wage nuclear war. As a result, the dark clouds of nuclear war are hanging low over mankind, which wants to live peacefully under circumstances free from aggression and war.

Turning the Korean peninsula into a nuclear-free peace zone today, when the world is at the crossroads of peace or thermonuclear war because of the U.S. imperialists' global policy of nuclear war, poses a very important question in safeguarding peace and security in Korea and the world.

This is because the Korean peninsula has been transformed into a zone in which the greatest danger of nuclear war exists.

The great leader Comrade Kim Il-song has taught as follows:

"Because of U.S. maneuvers of aggression and war, South Korea has been turned into a powder keg filled with nuclear weapons and other mass-destruction weapons and, in our country, a very dangerous situation in which a war can break out at any moment has been created." ("Answer to Questions Posed by Foreign Journalists," vol 3, p 342)

Today, the Korean peninsula has become a most dangerous hotbed of nuclear war.

The U.S. imperialists have deployed huge armed forces in South Korea--at the highest level since the ceasefire. At present, some 1,000 nuclear weapons of all kinds, including nuclear bombs, nuclear shells and neutron weapons, have been deployed in South Korea. The explosive power of the nuclear weapons deployed in South Korea is 1,000 times greater than that of the atomic bomb dropped on Hiroshima, Japan, during World War II. The density of the deployment of nuclear weapons in South Korea is four times greater than that of the NATO area. Thus, South Korea has become the largest nuclear base in the world. What is even more grave is that South Korea has become the first place in the world where the heinous U.S. neutron shells have been deployed.

As has been made known, neutron shells are regarded throughout the world as "Twentieth Century devil's weapons." The U.S. imperialists have deployed numerous neutron shells in South Korea. They are now perfecting their launching systems.

The U.S. imperialists are drastically expanding delivery and launching capabilities for the nuclear bombs and shells deployed in South Korea. "F-4" Phantom fighter-bombers, which can carry nuclear bombs, and "F-15" and "F-16" aircraft have been introduced into U.S. military bases in South Korea and are in an around-the-clock mobilization posture. At the same time, 155-mm howitzers and other new-type guns have been readied to fire nuclear shells at any time.

The U.S. imperialists have also set forth a plan for provoking a nuclear war. They are ceaselessly staging all kinds of military exercises to put it into practice.

In accordance with the line of nuclear war, the U.S. imperialists have established a "five-day war plan," a "nine-day short-term all-out strike strategy," and a "three-day nuclear state-of-emergency plan" in order to use nuclear weapons on the Korean peninsula, and are actively promoting these plans.

These nuclear war plans of the U.S. imperialists are being perfected through the "Team Spirit" joint military exercise which is widely known to the world. The "Team Spirit" joint military exercise, which began in 1976, has been escalated and has now reached a very grave stage.

In particular, the Reagan administration has changed the former "frontline defense strategy" into the "nuclear preemptive strike strategy," and is intensifying it. An example is the "Team Spirit-86" joint military exercise that was staged this year.

Some 210,000 U.S. and South Korean puppet troops, with which an entire war could be waged, participated in the "Team Spirit-86" joint military exercise. Moreover, the U.S. Pacific Fleet's "Midway" and other nuclear aircraft carriers of the fleet, as well as nuclear submarines, "B-52" strategic bombers, "F-16" and "F-111" fighter-bombers, a great number of nuclear missiles, and other modern war material were mobilized for the exercise. A "Green Beret" unit armed with backpack nuclear shells even participated.

It is undeniable that the "Team Spirit" joint military exercise which the U.S. imperialists and their stooges stage as an annual event is a preliminary war exercise, a test nuclear war, to carry out a surprise attack against the northern half of our Republic.

While seeking nuclear buildup maneuvers and staging nuclear war exercises in South Korea, the U.S. imperialists are openly making outrageous remarks about the provocation of nuclear war.

The U.S. imperialists who, in 1950, selected Korea as the "testing ground for the decisive war" to bring the world under their control and ignited the war of aggression against the northern half of the Republic, now say that the Korean peninsula is the "testing ground for a confrontation of strength" in the 1980's, and rave that they will not rule out "use of nuclear weapons on the Korean peninsula in an emergency." They are trying to realize their aggressive objectives on the Korean peninsula by a "quick war-quick conclusion" through "military superiority."

All the facts clearly show that South Korea today has been clearly turned into a storehouse of nuclear bombs for the U.S. imperialists and the maneuvers of the war maniacs to provoke a nuclear war has reached its zenith. Because of this, the Korean peninsula has drawn the attention of the people of the world as the most dangerous source of a nuclear war, one that contains the live coal of brinksmanship.

Without improving this situation on the Korean peninsula we cannot guarantee peace in Korea and the world.

Only by withdrawing all nuclear weapons and weapons of mass destruction from South Korea by turning the Korean peninsula into a nuclear-free peace zone, and only by making South Korea rid itself from being an aggressive military base for the U.S. imperialists, can we preserve peace in Korea and the world. This is why we should turn the Korean peninsula into a nuclear-free peace zone to achieve peace and security in Korea and the world.

Turning the Korean peninsula into a nuclear-free peace zone poses an important question in preserving durable peace in Korea and the world because South Korea can become a zone in which the U.S. imperialists will probably provoke a nuclear war by using South Korea as a springboard to fulfill their wild desire to conquer the world.

The great leader Comrade Kim Il-song has taught as follows:

"The U.S. imperialists are trying to invade all of Korea by using South Korea as a military strategic stronghold, and thereby to conquer the world." ("Collected Works of Kim Il-song," Vol 31, p 52)

The U.S. imperialists' strategy for world conquest is basically designed to bring the world under their control by wielding nuclear weapons.

In implementing this strategy, the U.S. imperialists have attached great military and strategic significance to South Korea. South Korea has been turned into the most favorable zone in the world for executing the U.S. imperialists' nuclear strategy. South Korea is a complete colony of the U.S. imperialists, and the puppets are stooges who accept and implement any piratic demands from their masters. Accordingly, the U.S. imperialists have freely deployed weapons of mass destruction, including nuclear weapons, in South Korea without any restriction whatsoever. In contrast to NATO, in which they cannot use nuclear weapons until they have consulted with more than 10 countries, the rascals are authorized to press the nuclear button in South Korea without the approval of or consultation with anyone. Such a privilege

enjoyed by the U.S. imperialists in South Korea meets a military requirement which is essential in implementing the strategy for a preemptive nuclear strike--the basis for implementing a nuclear strategy--and constitutes a prerequisite for provoking a new war by using South Korea as a springboard.

In terms of location South Korea has been turned into an important military and strategic stronghold for the U.S. imperialists. For the United States, South Korea is a frontline military base, which is directly linked to the Asian Continent. The U.S. imperialists are trying to easily fulfill their aggressive aim by using this region as a springboard.

Because of this, designating South Korea as a frontline for the U.S. strategy, the U.S. imperialists have increasingly deployed strategic nuclear weapons in South Korea and areas surrounding it.

In addition to short-range nuclear missiles, the U.S. imperialists have deployed in South Korea intermediate-range and medium-range missiles as well as long-range nuclear missiles, which have several nuclear warheads for one missile. Under the pretext of coping with "contingencies," they have annually shipped nuclear weapons and material from military bases on the U.S. mainland and in the Pacific. At the same time, the U.S. imperialists have increasingly deployed on a full-fledged scale warships and fighter-bombers, which can carry nuclear weapons, to U.S. military bases in areas surrounding the Korean peninsula in "contingencies."

By deploying strategic missiles in the Asian and Pacific region on a full-fledged scale with South Korea as the axis, the U.S. imperialists plan to bring the central Asian region as well as the northern half of the Republic within firing range. They plan to expand a war in Korea into a world war once it is touched off in Korea. This shows that the U.S. imperialists plan to hold on to South Korea as a military stronghold in implementing their world strategy and to fulfill a wild desire for world conquest by using South Korea as a springboard.

Because of the maneuvers of the U.S. imperialists and their stooges to provoke war, tension has been unprecedentedly heightened in our country and the danger of nuclear war has increased and the struggle to prevent this poses a very important problem.

Our party and the government of the Republic have exerted every possible effort to eliminate the danger of nuclear war from the Korean peninsula and to preserve peace there.

On many occasions, our party and the government of the Republic have advanced just proposals for the withdrawal of all nuclear weapons from South Korea and for turning the Korean peninsula into a nuclear-free peace zone. They have joined a treaty to prevent the proliferation of nuclear weapons and have sincerely performed their duty in this regard.

It is well known to the world that our party and the government of the Republic have advanced many proposals to prevent a nuclear war in Korea, to preserve durable peace and to open a way toward peacefully resolving the Korean question--including proposals to hold tripartite talks with the participation of us, the United States and the South Korean authorities to replace the Korean Armistice Agreement with a peace treaty and to adopt a declaration of nonaggression between the North and South--and that they have positively exerted efforts to implement these proposals. However, none of our peace proposals have been implemented because of the unjust stand and attitude of the U.S. imperialists and their stooges. Under these circumstances, we have exerted a patient effort to alleviate military confrontation between the North and the South and to ease tensions.

We have recently advanced a proposal to hold talks among persons in military authority as a practical step to alleviate the state of military tension which has become extremely acute on the Korean peninsula. This is a typical example of our patient effort.

Our proposal to hold talks among persons in military authority calls for taking a step to achieve detente in the military sector by having those who are directly responsible for alleviating the state of military tension and who possess real power to settle this issue sit together. This proposal is an epochal proposal which will greatly contribute to the cause of peace in Asia and the world by easing the situation on the Korean peninsula where the dark clouds of war hang low and by eliminating the danger of nuclear war.

However, making a preposterous excuse, the U.S. imperialists and their stooges have refused to accept our peace proposal and have worked toward heightening tension on the Korean peninsula. The rascals' stand has directly revealed their hidden intention, not of achieving detente and peace in our country, but of continuously seeking a policy of confrontation and war. Coinciding with refusing to accept our peace proposal, they have actually stepped up provocative maneuvers to heighten tension throughout South Korea and have turned all of South Korea into a zone plagued by the bloodthirsty atmosphere of confrontation and war. At the same time, they have forged ahead with a plan to build 36 special storehouses for nuclear weapons in South Korea. This is part of the aggressive maneuver to provoke a war--a maneuver which they have consistently carried out in our country.

The situation clearly shows that without further stepping up a struggle to oppose the war policy of the U.S. imperialists and their stooges, we cannot alleviate tension on the Korean peninsula, guarantee peace, or preserve a durable peace throughout the world.

To turn the Korean peninsula into a nuclear-free peace zone, we should above all have the withdrawal of U.S. imperialist aggressor forces and nuclear weapons from South Korea, and make South Korea stop being an aggressive military base. By so doing we can eliminate the source of aggression and nuclear war from the Korean peninsula. Important in this regard is the replacement of the Korean Armistice Agreement with a peace treaty.

The Armistice Agreement is virtually a treaty to stop war. However, this agreement cannot serve as a legal guarantee for ending war permanently and for preserving peace on the Korean peninsula. With the Armistice Agreement, we cannot in practicality eliminate from South Korea the basic factor that increases the danger of nuclear war, nor can we turn the Korean peninsula into a peace zone which is free from nuclear weapons. Therefore, to turn the Korean peninsula into a nuclear-free peace zone we should replace the Armistice Agreement with a peace treaty.

Of importance in turning the Korean peninsula into a nuclear-free peace zone is to implement our peace proposals, such as the proposals to hold tripartite talks and talks among military authorities.

Our peace proposals are designed to provide conditions favorable to protecting peace in Korea and the world by alleviating tension on the Korean peninsula, by eliminating the danger of nuclear war and by peacefully resolving the Korean question. Accordingly, the United States has no reason or grounds whatsoever to ignore these peace-loving proposals. The problem is whether or not it desires to alleviate tension on the Korean peninsula and achieve peace there.

Having deployed great quantities of nuclear weapons in South Korea, and while continuously staging military exercises by dragging Japan into them to provoke a nuclear war, the United States has perversely refused to accept our peace proposals and to sign a peace treaty, failing to convince anyone. The United States should discard such an obstinate stand.

Also of importance in turning the Korean peninsula into a nuclear-free peace zone is for all Koreans in the North and South to firmly unite as one, transcending differences in ideologies and systems, and to vigorously carry out a pan-national movement to withdraw nuclear weapons deployed in South Korea.

Preventing the danger of a nuclear war on the Korean peninsula is a vital question related to the destiny of the Korean people and an important problem directly linked to world peace and security.

The master who prevent war in Korea and preserve peace are the Koreans ourselves. Those who will suffer damage as a result of the outbreak of nuclear war in this land are the Koreans ourselves. The land which will be devastated is our 3,000-ri land. The disasters of nuclear war will not distinguish between communists and nationalists and between North and South. On the ruins which have been swept by the flames of nuclear war, no one will discuss ideologies, systems, affiliations or factions. Such discussion would be useless. Differences in ideologies, ideals, systems and religious beliefs should pose no problem in the struggle to prevent a nuclear war.

Despite the fact that they are in the North and the South and that they are communists and nationalists, all Koreans who are concerned about life and death and the future destiny of the people should firmly unite, regardless of ideologies, ideals, systems, affiliations and past and present, and should resolutely rise up in a pan-national, anti-nuclear peace movement to force the

withdrawal of nuclear weapons from South Korea and turn the Korean peninsula into a nuclear-free peace zone.

The struggle to turn the Korean peninsula into a nuclear-free peace zone and to achieve Korea's peaceful unification is not merely a struggle to mitigate the suffering of the Korean people, who have experienced the anguish and division for more than 40 years, or to guarantee peace on the Korean peninsula alone. This struggle is directly linked to the cause of world peace and to the destiny of the progressive people of the world.

Those who truly value world peace and who are concerned about the destiny of mankind should rise as one in the antiwar and antinuclear struggle and the struggle to protect peace on the Korean peninsula and around the world.

The peace-loving people of the world should check and thwart, through a united effort, the imperialists' maneuvers to increase nuclear military capabilities, and struggle to protect world peace.

Only through a tenacious struggle against the imperialists can we prevent war and guarantee world peace and security.

Our people will firmly protect peace in Korea and the world by vigorously struggling to turn the Korean peninsula into a nuclear-free peace zone.

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THE NONALIGNED MOVEMENT: ADVANCING VIGOROUSLY UNDER THE BANNER OF ANTI-IMPERIALIST INDEPENDENCE

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 77-81

[Article by Han Si-hae]

[Text] Twenty-five years have passed since the nonaligned movement--a powerful anti-imperialist revolutionary force of our era--announced its formation to the world.

During this period the nonaligned movement has developed rapidly and progressed far in the powerful flow of the times toward independence.

Over the past 25 years the nonaligned movement has made positive contributions to blocking the policies of aggression and war of imperialism and to preserving world peace, and has been a bright spot in the history of the victorious advance which has safeguarded the independence of newly emerging nations and vigorously promoted the national liberation struggle of oppressed peoples.

The great leader Comrade Kim Il-song taught as follows:

"The nonaligned movement is a movement that has developed on the basis of the dream of independence, a movement to fulfill the people's aspirations and demands for independence." ("Responses to Questions from the Responsible Editor of the Yugoslav Newspaper OSLOVOJENYA," Booklet, p 2)

The nonaligned movement is a progressive movement in opposition to all manner of domination and subordination, one that aspires to independence, and is the powerful revolutionary force of our era in confronting imperialism.

The nonaligned movement appeared on the stage of history as part of the process in which the people's struggle to oppose imperialism and colonialism, eliminate all forms of domination and subordination, and achieve independence is vigorously progressing.

As a reflection of the aspirations and demands of our era, the era of independence, the nonaligned movement had from its inception a profound impact

on the process of revolutionary change rising up in the world, and became a powerful motive force in shaping the history of mankind.

The role played by the progressive movement in the development of the history of mankind has depended on how correctly, as well as how broadly and deeply, it has reflected the aspirations and demands of the times. Only a movement that most correctly reflects the aspirations and demands of the times constitutes a powerful progressive and revolutionary movement that wields tremendous impact on the process of change in the world.

Our era today is the era of anti-imperialism. The struggle of the people for anti-imperialist independence is sweeping all of the continents on the globe, and has given rise to a powerful undercurrent of the era which cannot be stopped by any force. Since it is a reflection of this current of development in our era, the nonaligned movement constitutes a powerful revolutionary force, a factor that propels forward the development of the history of mankind.

The nonaligned movement, which has adopted anti-imperialist independence as its struggle doctrine, takes as its key principle of action to support the independent development of the peoples of all nations and to cooperate internationally, based on the principles territorial integrity, non-interference in internal affairs, and nonaggression in opposing all forms of domination while taking sides with no other bloc.

With its doctrine and principles that conform entirely with the demands for independence, interests and common dream of people who seek to independently shape their own destiny, the nonaligned movement garners the positive support of more nations with each passing day. Today the nonaligned movement, which began its advance with 25 newly independent nations, has expanded into a broad movement comprised of more than 100 nations comprising two-thirds of the world's population. This demonstrates the fact that the nonaligned movement is a powerful movement that enjoys the absolute support of the people.

Not only has the nonaligned movement become a broad movement on a world scale, but has also grown into an organized, independent political force.

Regular meetings of the leaders of nonaligned nations, foreign ministers conferences and a mediation committee composed of some of the member nations have been organized in the nonaligned movement, which undertake positive actions and provide leadership for the movement. The nonaligned movement has clarified and reconfirmed its doctrine and principles in various fora, including seven conferences of leaders of nonaligned nations and numerous foreign ministers' conferences, and has considered problems of common concern and adopted appropriate resolutions for them.

As an independent and organized political force that extends to such a worldwide scope, the nonaligned movement has struggled vigorously to undertake the cause of anti-imperialist independence, and has thereby exerted enormous influence on the process of revolutionary change in the world and international political life.

The nonaligned movement has first of all contributed greatly to blocking the policies of aggression and war of the imperialists and to preserving world peace.

Opposing imperialism and building an independent and free world in which there is no war is one of the basic tasks that flows from the anti-imperialist character of the nonaligned movement.

The nonaligned movement has struggled fiercely to oppose all types of aggression and interference, harshly denouncing the wicked schemes of imperialists who would divide the world into military blocs and spheres.

In various conferences of the movement, including the conference of leaders of nonaligned nations, political and economic proclamations in opposition to the aggression, interference and sabre rattling of the imperialists and in favor of the independent development of peoples have been announced, as have proclamations on national liberation struggles, and a basic position on safeguarding the peace and security of the world has been clearly set forth. These have been major blows to the forces of aggression of imperialism.

Every time aggression and interference have been undertaken by the imperialists against other nations, the nonaligned movement has opposed them, exposing and condemning their illegal actions, so as to positively support the struggle of the people as they have risen up. At the same time, blows have been delivered to the imperialists through joint struggle in international organizations and conferences, including the U.N., forcing them into a dilemma. Specifically, in recent years the nonaligned movement has vigorously launched a struggle to block the nuclear war provocation scheming of the U.S. imperialists, to force the removal of weapons of mass destruction, including nuclear weapons, and to create and expand non-nuclear zones and peace zones in various parts of the world, with the result that a new world war or thermo-nuclear war has been prevented and a positive contribution made to preserving world peace.

The nonaligned movement has also positively supported the national liberation struggles of oppressed peoples for national independence and freedom, thus contributing greatly to the common cause of mankind to eliminate imperialism and colonialism and build a new world free from domination and subordination.

The anti-imperialist and anti-colonial struggle of oppressed peoples is closely linked together with the international anti-imperialist struggle against imperialist aggression. Only by strengthening support for and solidarity with the anti-imperialist national liberation struggle of oppressed peoples can imperialist and colonial domination be purged from the world, and can the worldwide cause of independence be successfully carried out.

As a result of its own anti-imperialist, independent nature, the nonaligned movement has established the support of people's struggle for national independence and freedom as one of its key tasks, and launched a positive struggle to that end. At the Fourth Nonaligned Summit the future course of the nonaligned movement and problems of providing positive support for national liberation movements in opposition to imperialism, colonialism and

racism were discussed, and at the Fifth Nonaligned Summit it was clearly established that "the nonaligned movement must adhere to the principle of eliminating foreign aggression, foreign occupation, policies of racial discrimination and all other forms of dependence and subjugation, and of eliminating interference in the internal affairs of another nation, domination and oppression." At a variety of subsequent meetings, nonaligned nations adopted a series of measures in support of the revolutionary struggle of oppressed peoples to achieve national liberation. When difficult obstacles were thrown up in front of the people of South Africa, Namibia and Zimbabwe as a result of the vicious scheming of the imperialists, international conferences in support of the struggle of the peoples of this region were held, and various international meetings were convened, such as the World Conference in Opposition to Apartheid, where proclamations and programs were announced which provided positive support to the people fighting for national independence. The discussion of problems on eliminating imperialism, colonialism and racism from the South African region, and the establishment of the right for national self-determination there, which was held at the Emergency Meeting of the Coordinating Committee of Nonaligned Nations in early 1979 was also an expression of the solidarity and support of the nonaligned movement for the people's struggle for justice.

The positive actions taken by the nonaligned movement have been a motive force for the struggle of the people for independence and freedom, and have delivered a major blow to the vicious scheming of the imperialists to maintain their colonial rule.

The nonaligned movement has also advanced the history of mankind by vigorously launching a struggle, under the banner of anti-imperialist independence, to build a new society and world.

To persistently hold fast to political independence while flushing away the remnants of imperialist colonial rule, establishing an advanced social system and building self-sufficient national economies and national cultures--such are the demands and consistent aspirations of nonaligned nations.

Based on these, nonaligned nations are positively launching a joint struggle to oppose the domination, control, plundering and oppression of imperialism on the world stage.

As a result of the active initiatives and positive struggle of nonaligned nations, various steps have been taken in the international arena, including the U.N., to protect the political sovereignty and economic rights of nonaligned nations and to bring an end to the arbitrariness and high-handedness of the imperialists. Adoption of the "Proclamation on Establishing a New World Economic Order" and the program to implement it at the Special Session of the Sixth U.N General Assembly, and the "Resolution on Development and Economic Cooperation" at the Seventh General Assembly Special Session, are vivid proof of this.

The nonaligned nations continuously strive to strengthen mutual cooperation under the banner of national and collective self-sufficiency. Nonaligned nations have adopted numerous measures to facilitate unity and cooperation, such as the "Lima Declaration on Mutual Cooperation and Solidarity," and have organized many sector-specific conferences and meetings of a continental or regional nature for economic cooperation, with the result that a positive contribution has been made to the work of building a new society and a new world.

This has a positive impact on creating conditions favorable to the development of independence and building of self-sufficient national economies of nonaligned nations, and on promoting the building of a new society and a new world.

All of the facts vividly prove that the nonaligned movement plays an enormous role in the development of the world situation and solving international problems, and is a powerful motive force in the progress of human history.

Continuous strengthening and development of the nonaligned movement is one of the key principles of foreign policy consistently adhered to by our party and the government of our republic.

The great leader Comrade Kim Il-song, having scientifically analyzed the position and role of the nonaligned movement in the development of human history, has comprehensively defined the character, essence, mission and role of the nonaligned movement, as well as the fundamental problems arising in strengthening the movement, in numerous immortal classic works, such as "The Nonaligned Movement Is A Powerful Anti-Imperialist Revolutionary Force of Our Era."

The outstanding thought and theory of the great leader Comrade Kim Il-song on the nonaligned movement form the guiding principles of our party and the government of our republic concerning the further development of the nonaligned movement.

Under the wise leadership of the great leader Comrade Kim Il-song and the beloved Comrade Kim Chong-il, our party and the government of our republic have always been loyal to the doctrine and principles of the nonaligned movement, and have taken inspirational and positive action to strengthen and develop it.

The long-term, consistent efforts of our party and the government of the republic for the strengthening and development of the nonaligned movement, as well as the fundamental issues recently discussed by the Political Bureau of the Central Committee of the Korean Workers Party and the Combined Session of the Central People's Committee of the Democratic People's Republic of Korea, have received the absolute support of the nonaligned nations and have made a major contribution to the expansion and development of the movement.

The situation that has been created on the international stage today urgently requires the expansion and development of the nonaligned movement and the continued enhancement of its power.

The great leader Comrade Kim Il-song taught as follows:

"All nonaligned nations must strive positively to strengthen the nonaligned movement so that it completes its great mission for the era and mankind." ("Responses to Questions Posed by Foreign Journalists" Vol 3, p 370)

Strengthening the nonaligned movement has extremely great significance in solving all problems appearing in the world arena in a manner consistent with the aspiration and demand for independence of the peoples of newly emerging nations, in preventing nuclear war and safeguarding world peace and security, and in vigorously advancing the cause of anti-imperialist independence.

Of greatest importance here is for all nonaligned nations to be faithful to the doctrine and fundamental principles of the movement.

Adherence to the doctrine and principles of the nonaligned movement is a basic problem that impacts on its development and long-term destiny.

The nonaligned movement is the cornerstone of the forces of independence, and independence is the hallmark that signifies the progressiveness and power of the movement. This bespeaks the fact that when all nonaligned nations adhere firmly to independence, the nonaligned movement can become even more powerful.

When nonaligned nations do not hold fast to their independence, but play into the hands of others, this inevitably weakens the nonaligned movement and brings about its deterioration. Therefore, nonaligned nations must not permit interference by outside forces, but rather establish a line and policy, and thoroughly implement them, based on an independent position, in accordance with their own beliefs and views and consistent with the interests of their own nations and people, and with the interests of the overall nonaligned movement.

Nonaligned nations must respect their mutual sovereignty and not interfere in the internal affairs of other nations. If nonaligned nations were to trample on the sovereignty of other nations, interfere in the internal affairs of others or take actions in contravention of the interests of others, such action would cause the disintegration of the nonaligned movement and could only lead to the weakening of the movement.

Nonaligned nations must consistently adhere to their own basic position, one that does not involve them with any other bloc.

Were nonaligned nations to break away from the fundamental principles of the nonaligned movement, they could not maintain the purity of the movement or repel the aggression and interference of outside forces, and as a result the nonaligned movement could not prevent itself from becoming the victim or plaything of the forces of imperialism.

Nonaligned nations must always remain nonaligned, no matter how difficult the circumstances may be, and must struggle fiercely against all efforts to drive the movement away from its basic principles and objectives.

When nonaligned nations move vigorously ahead, holding high the banner of independence, the nonaligned movement is enabled to expand and become stronger, and to fully manifest its power.

In order to strengthen the nonaligned movement, nonaligned nations must adhere to and develop the tradition of solidarity.

Solidarity is the source of strength and the guarantor of all victories. Without solidarity, the nonaligned movement could not exist and no thought could be given to its power.

The solidarity of the nonaligned movement has become an issue of even greater importance today in the context of the intensification of the schemes of dissolution and alienation that the imperialists are directing at the nonaligned nations.

Quaking with fear at the strengthening of the role of the nonaligned movement in the world arena, the imperialists are laying all types of vicious schemes to divide and break up this movement.

As a result of the schemes of the imperialists, friction has developed among certain nonaligned nations and is being escalated to a military confrontation. This presents an enormous obstacle to the unity and solidarity of the nonaligned movement.

The problem of friction between nonaligned nations should always be solved peacefully through negotiations among the parties concerned, based on the principle of solidarity, and without outside interference, in a manner consistent with national interests and the overall interests of the nonaligned movement.

During the last 25 years nonaligned nations have had the good tradition of putting solidarity first and subordinating everything to it, with the result that the strength of the movement has been multiplied and the common cause of anti-imperialism vigorously advanced. When nonaligned nations keep this tradition alive, seeking points of agreement and putting their differences aside, and doing only what contributes to solidarity, they can overcome differences in social system, politics and religious beliefs, and in so doing maintain firm solidarity and solve even the most difficult problems.

Specifically, nonaligned nations must in their relations maintain the principles of complete equality, independence, territorial sovereignty, mutual respect and non-interference in each other's internal affairs, and pursue a course of common support in the anti-imperialist struggle. Only by so doing can solidarity among nonaligned nations be truly maintained, and can the nonaligned movement be strengthened into a mighty force.

In order to expand and strengthen the nonaligned movement, nonaligned nations must intensify economic cooperation and vigorously launch the struggle to build a new international economic order.

Strengthening of economic cooperation and establishing a new international economic constitute an extremely important problem in bringing about national prosperity and preserving political independence, and thereby reinforcing each of the links of the nonaligned movement and expanding and developing the movement.

The old international economic order, which was the product of the colonial system, benefits the imperialists while creating enormous obstacles to the economic construction of nonaligned and newly emerging nations.

If nonaligned nations are to break free from the oppression and coercion of the imperialists and overcome their economic obstacles, they must dismantle the old international economic order and build a new one.

The nonaligned nations must establish an equitable monetary system and reorganize old economic relationships in order to eliminate the causes of international exploitation. They must in particular struggle positively to maintain permanent sovereignty over internal natural resources and economic lifelines, and to reorganize the unfair foreign trade system and discriminatory employment systems.

Of importance to nonaligned nations in establishing a new international economic order is the strengthening of economic and technical cooperation among them. Consequently, nonaligned nations must give priority to the strengthening of economic and technical cooperation, and pursue active interchange and cooperation.

When nonaligned nations strengthen economic and technical cooperation, fundamentally reorganizing old systems and mechanisms and establishing new ones that are fair and equitable in all areas of international life, the independent development of nonaligned nations will be accelerated and, as a result, the nonaligned movement as well will be further expanded and strengthened on a healthy foundation.

Today the progressive peoples of the world are expressing great hopes for, and interest in, the nonaligned movement as the powerful anti-imperialist revolutionary force of our era.

Our party and people will devote their efforts to establishing firm solidarity with all nonaligned nations so as to further strengthen and develop the nonaligned movement under the banner of anti-imperialist independence.

The nonaligned movement, advancing forcefully along the path of anti-imperialist independence, will press forward on the heels of its enemies.

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BULGARIA: PROSPERING WITH EACH PASSING DAY

Pyongyang KULLOJA in Korean No 9, Sep 86 pp 94-96

[Article by Hyo'n Myo'ng-chun]

[Text] Early last March, at the invitation of NOVO VREME, theoretical journal of the central committee of the Bulgarian communist party, a KULLOJA delegation paid a visit to that country.

In early March the weather in Bulgaria, which is situated in the northern portion of the Balkan Peninsula in Southeast Europe, is similar to our nation, and although brisk, was comfortable. The mountains and fields of the Balkans were budding with new life, the season of new hope at hand.

Arriving in Sofia by air late in the afternoon, we checked into our hotel and took to the streets. With spring in the air, the streets of Sofia were packed with a crush of people and vehicles. There was an overpowering feeling of progress and energy.

Refracted through a drop of water, the sky glistened. Our first impression of Sofia, bustling with energy, went beyond our anticipation of a Bulgaria advancing vigorously toward the building of a socialist society.

The great leader Comrade Kim Il-song has taught as follows:

"The dream of socialism and communism is brilliantly embodied in Bulgaria, where it blossoms forth with great beauty. Socialist Bulgaria has today arrived at a new peak of development."

Under the wise leadership of the Bulgarian Communist Party, the hard working and able Bulgarian people have won tremendous victories in implementing the decisions of their Twelfth Party Congress. In Bulgaria, there is rapid development of industry, agriculture and science and technology, and the material and cultural standard of living of the people has reached a high level.

In the past Bulgarian industry was, in comparison to other European nations, extremely backward. Under the despotic rule of the Ottoman Empire for five centuries (1396-1878), the people lived extremely wretched lives, and economic

development was all but nonexistent. At the time of the collapse of the Ottoman Empire in 1878, there was nothing more than a few worthless handicraft industries in Bulgaria. Even in the capitalist Bulgaria that followed there was little in the way of industrial development. During the 66 years from 1878 to September, 1944, Bulgaria's rulers did little to speak of in the way of developing national industry.

Once Bulgaria embarked on the path of socialism, it achieved truly miraculous progress, being transformed from a backward agricultural nation to a modern industrial state.

A functionary of the Central Committee of the Bulgarian Communist Party who met us spoke animatedly of the milestones of the brilliant successes achieved in socialist construction.

In the 30 years following the April, 1956, plenum, the fixed fund of the people's economy in Bulgaria increased 10-fold, the ratio of labor to production 8.4-fold, and national income 8-fold.

In Bulgaria, industry has become the workhorse of the economy, and a fundamental transformation has taken place in the industrial infrastructure. Metallurgy, machinery manufacturing, chemicals, power and rubber industries occupy important positions in the nation's economy, and the electronics industry and robotics industry are developing extremely rapidly.

During the past 30 years there has been a 29-fold increase in Bulgaria's foreign trade, with exports increasing 33-fold. Manufactured goods account for more than 90 percent of total exports.

These facts make it clear just how much socialist Bulgaria has achieved in the way of development.

We were very much impressed by the miraculous progress that the Bulgarian people, starting from a backward situation, have made in socialist construction under the energetic leadership of their party, and wished them, from the bottom of our hearts, even greater success in their struggle to build a developed socialist society.

During the course of our visit to Bulgaria, another thing that greatly impressed us was the fact that they possess a proud history of anti-fascist struggle, from which they take enormous national pride.

During visits to various museums, such as the Georgi Dimitrov Museum, we came to a deep appreciation for the anti-fascist struggle of the Bulgarian people. According to our guide, there was already an anti-fascist movement in Bulgaria in 1923, and the struggle against capitalist rule and fascist despotism continued in earnest after that time. When the reactionary government of Bulgaria was factionalized by the fascists in 1941, an anti-fascist movement, led by the Bulgarian Communist Party, was launched on a broad scale. In 1942 the Partisan movement was rapidly expanded and energized in Bulgaria.

Beginning in 1943, the Bulgarian partisan movement pushed ahead under the guidance of the National Liberation Army. The National Liberation Army launched an heroic struggle against Hitler's gang and the reactionary fascist government. In just the period from July to August of 1944 they had engaged in some 1,589 military operations, and their units covered almost the entire area of the nation. On the eve of the 9 September, 1944, uprising, the National Liberation Army comprised several hundred battle groups, including a division, 10 regiments and 7 battalions, along with several tens of thousands of partisans. The National Liberation Army became renowned as one of the toughest units on the Balkan and European anti-fascist fronts.

During a tour of Pleven and Veliko Turnovo Districts in northern Bulgaria we came to a better appreciation for the history of anti-fascist struggle of the people of this nation.

At 09:00 on the morning of 6 March we departed Sofia for a tour of the districts. After a three hour trip to the north we arrived in Pleven. According to the propaganda secretary of the District Party Committee, Pleven is an area where a lot of labor and communist movements took place in the past, and where many well-known revolutionaries were active.

We toured the Djana [phonetic] Knitwear Factory, named after a famous female anti-fascist. Djana was noted for her heroic exploits in the struggle against fascist despotism, and her achievements are held near and dear by the Bulgarian people.

Toward evening on the next day we visited the beautiful city of Veliko Turnovo. Passing through the entrance to the city, we could not but marvel at the exotic sights around us. The city, with its small and large buildings perched on the cliffs of a steep river gorge, was indeed fascinating. The fact that this is a city with a long history was made apparent by the old-style European buildings scattered here and there and the ancient castles sitting on top of mountain peaks.

Up until the 1300's, or up to the time of the rule of the Ottoman Empire, Veliko Turnovo was the capital of Bulgaria. Here the Bulgarian communist party was founded and the party newspaper published, and socialist ideology rapidly took root.

Under the guidance of the communist party, the anti-fascist struggle developed and, around the time of the Second World War, armed struggle against Hitler and his fascist puppet clique was launched with ferocity.

The Bulgarian people take great pride in the precious struggle exploits performed by the outstanding sons and daughters of the nation, and do everything in their power to commemorate and glorify these heroic deeds.

We spent delightful days during our stay in Bulgaria, sharing true, comradely friendship and fraternity. All of the Bulgarian comrades we met recalled with affection the visit of friendship paid to Bulgaria in June, 1984, by the great leader Comrade Kim Il-song, remembering it as an unforgettable time, and displayed feelings of utmost respect for the respected and beloved leader. A

researcher at a research facility in Sofia pointed out that the friendly and cooperative relations that are developing between the peoples of Korea and Bulgaria are the result of the friendship between the leaders of the two nations, and, as they develop, are becoming even more solid and vital. The Bulgarian comrades we met expressed admiration for the surprising successes achieved in socialist construction in Korea, particularly with respect to its dazzling artistic development, and said that they were well aware of the fact that these great achievements are the product of the extraordinary leadership of the beloved Comrade Kim Chong-il, and that they admired him for it. Those comrades who have had the opportunity to visit our nation recalled the tremendous impression that had been made on them by Pyongyang, built from ruins into a modern city, and by the site of construction of the great Nampo floodgate. They said that this transformation would have been unthinkable without the wise leadership of outstanding leaders and the polished guidance of a progressive, revolutionary party. They also expressed their support for the struggle of our people to achieve peace and peaceful unification on the Korean peninsula.

Sharing the bonds of class brotherhood with our Bulgarian comrades, we are certain that the ties of friendship between the people of our two nations will bloom forever, at noble heights, as we travel down the path of attaining our common dreams and objectives.

We will never forget the warm friendship of the comrades at NOVO VREME, who accepted us as brothers and did everything possible to assure our comfort, and of the Bulgarian comrades we came in contact with at our various stops. Looking back on the events that made such a deep impression on us during our visit, we hope, from the bottom of our hearts, for the relations of friendship and cooperation between the parties and peoples of Korea and Bulgaria to blossom even further and to bear even greater fruit.

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- END -